

THE 10 Vc
French Churches
APOLOGY
FOR THE
Church of England:

O R,

The Objections of Dissenters against the
Articles, Homilies, Liturgy, and Ca-
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and Answer'd ~~upon~~ the Principles of the
Reformed Church of *France*.

A Work chiefly extracted out of the Authen-
tick Acts and Decrees of the *French National*
Synods, and the most Approved Writers of
that Church.

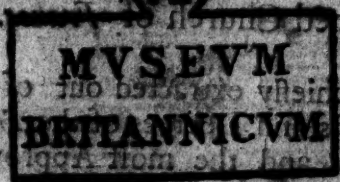
By J. Bingham, M. A. and sometime
Fellow of *Univ. Coll. in Oxford*.

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By J. Bingham, M. A. and Rector of
 the College of St. John in Oxford.

L O N D O N
 Printed for A. Millar, at the Theatre Royal,
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Epistle Dedicatory.

contains a Model Vindication of the Do-
~~ctrine, Worshipping, Government and Discipline~~
of our Church, from the Chief Objections of
Dissenters, and a full Answer to them upon
the Principles of the Reformed Church of
France. The Author is

THOMAS

By Divine Providence, Lord Arch-
Bishop of Canterbury, Primate
of all England, and Metropolitan,
and one of Her Majesty's most
Honourable Privy Council, &c.

whose Benefit it is intended, to make a
new Search into these Matters: And when
they find to extend their Grace

I N regard to the Eminency of Your
Office and Station in our Church,
which entitles You more than ordi-
narily to be a Defender of the present Con-
stitution, and a Patronizer of all Honest
Endeavours that are used to support it;
I do with great Submission present to Your
Grace this following Discourse, which

contains

Epistle Dedicatory.

contains a Modest Vindication of the Do-
ctrine, Worship, Government and Discipline
of our Church, from the Chief Objections of
Dissenters, and returns Answer to them upon
the Principles of the Reformed Church of
France. The Argument, I confess, is
something Singular: There being few
that have trod in the same Path before,
and none that I know of, who have let
themselves purposely to examine the French
Synods, with any Design to justify the
Church of England thereby. But I hope
the Rareness of the Argument will be so
far from being a Prejudice against it, that
it will excite the Curiosity of those for
whose Benefit it is intended, to make a
new Search into these Matters: And when
they find so exact an Harmony and A-
greement betwixt the French and English
Church upon the chief Points controver-
sed, That may perhaps induce them to
lay aside their Prejudices and Mistakes, and
return to their Ancient Communion again,
from which (if the French Church may
be allowed to be Judge) they have un-
reasonably departed. The Business of
Lay-

Epistle Dedicatory.

Lay-Communion I have not very much insisted on, because that Dispute seems to be almost at an end: It being confest by Dissenters themselves, as well in their Writings as Practice upon some Occasions, that Lay-Communion with the Church of *England* is not Unlawful. But that which is now chiefly pretended to keep up the present Unhappy Separation, is the Difficulty of Clerical Communion; that is, the hard Terms and Conditions which are required of those that are to enter into the Ministry: I have therefore more Industriously all along in this Discourse let my self to examine these; and by stating things exactly, made it appear, That the Terms of Clerical Communion are not more Difficult in the *English* Church, than they are in the Reform'd Church of *France*: And that if Dissenters will allow themselves to be Determined and Concluded either by the Opinion and Judgment, or the Synodical Rules and Discipline of the *French* Church, they ought to submit to the settled Rules and Orders of the *English* Church, and put an end to the present Separation.

Epistle Dedicatory.

paration. The Mischiefs of Division are so apparently Great and Dangerous at this Juncture, that they will authorize any Man to offer an Argument in a Rational and Peaceable Way, that may tend to put a Stop to them. I have done what I could towards this in the present Discourse: And therefore as I cannot doubt of Your Grace's Favourable Acceptance and Approbation of it, so I will presume to hope it may do some Service to the Church and Dissenters together, in Promoting the great Ends of Unity and Peace, which is the only thing aimed at therein by him, who is

With all due Observance,

Your Grace's most Obedient Servant,

Joseph Bingham.

The PREFACE.

That which first put me upon Compiling this Work, and furnished me with the principal Part of the Materials for it, was the Perusal of a Book entitled, *Synodicon in Gallia Reformata, or, The Acts, Decrees, and Canons of the National Councils of the Reformed Churches in France; publish'd in Two Volumes in Folio, Lond. 1692. by one Mr. John Quick, who styles himself a Minister of the Gospel; that is, as he elsewhere owns himself to be, a Dissenting Minister among the Presbyterians.* I was the more inclined to make a Curious Search into these Synods, because the Title-Page tells us, the whole was collected out of the Original Manuscript Acts of those Synods; being a Work never before extant in any Language; and that therein were contained many excellent Expedients for preventing and healing Schisms in the Churches, and for re-uniting the dismember'd Body of divided Protestants. I consider'd that there never was greater Occasion for such Expedients, than at this present Juncture, and that if these Synods afforded any such Expedients, they were likely to weigh as much with Dissenters, especially those of the Presbyterian Party, as any other Arguments: Considering 1st. That they themselves have commonly made their Appeals to the Foreign Churches against the Church of England; blaming her Establishment, and Methods, and Measures of Reformation; and requiring her to be reformed in Doctrine, Worship, Discipline, and Government, according to the Example of the best Reform-

ed Churches ; which are the very Words of the Solemn League and Covenant. 2. That in all Probability, they will freely own the French Church to be one of the best Reformed Churches, and let her Authority be of some Consideration with them. 3. That the Translator and Publisher of these Synods, being (one of themselves) a profess'd Dissenting Minister, cannot by them be suspected to have translated any thing partially in favour of the Church of England. If therefore it could be made appear to them out of these very Synods, which are the most Publick and Authentick Rule of the French Church, That the Methods and Measures of Reformation in the Church of England, are the same that the French Church did take, or would have taken if she could : That our Expedients for preventing and healing Schisms in the Church, are no other than what are laid down and prescribed in these Synods : That our Articles and Homilies contain no other Doctrine, but what is publicly taught in the Articles and Homilies of the French Church : That the Objections against our Liturgy and Rubricks, will hold as well against the Liturgy and Publick Offices that are used among them : And finally, That our Canons require but the same Things, or Things equivalent to, what the Canons of these Synods enjoin : I say, if all this, or but the greatest Part of it, could be made appear, I was willing to persuade my self, That the Sober and Peaceable Nonconformists might be brought to entertain a better Notion of the English Church, for the sake of its Agreement with the Reformed Church of France.

Now these Synods give us the greatest Light in this Matter, of any Thing that was ever yet published :

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ed; and evidently prove, That the Difference betwixt the French and English Church, whether in Principles or Practice, is not so great as some have studiously endeavour'd to represent it. In most Things they are agreed: And in such Things wherein the French Church differs from ours, she owns there is no Necessity our Church should be tied to follow her Example. For in some Things, she freely owns our Church to be more Happy and Perfect than her self. And in other Points, wherein they have different Usages, That our Church's Practice is no more to be condemned than her own; Because every Church has Power in such Things to prescribe for her self, and is not bound to take her Model from the Example of any other. Upon which Ground, the French Church resolves it to be unlawful to make a Separation from the Church of England, notwithstanding some different Customs here, which are not to be found in the French Churches; or some Customs among them, which are not used among us: For these Things are not of that moment, as to authorize any Man to make a Separation.

If these Things were duly and impartially considered, upon the Principles of the French Church, they would go a great way towards Healing our present Divisions, and would settle a more lasting Peace among us, than is to be expected from any other Methods; whilst Men retain such Notions of Things, and wrong Principles, as are destructive of Unity and Peace in all Communions. The following Collections will shew, That the same Persons who are Nonconformists and Dissenters in England, must have been Nonconformists also in the Church of France, had they lived there, and acted upon the same Rea-

sions and Principles that they do against the Church of England. Therefore it must be worth their while to consider what is here said, lest they act upon such Principles as would oblige them, if directly followed, to separate from all the Churches of the Reformation. The Church of France is by their own Confession one of the best Reform'd Churches: And these National Synods are the best Authority of the Church of France: So that if these Synods justify the Proceedings of the Church of England, and vindicate her Constitution, it must be own'd by Dissenters themselves, that she has one of the best Human Authorities on her side that any Church can boast of: And how far that Consideration ought to weigh with them, I must leave to their own Consciences to determine.

For my own part, I can safely say, I have had no other Ends to serve in this Discourse but the Ends of Truth and Peace: I am one of those that are Peaceable and Faithful in Israel: I could easily be content to sacrifice any Interest of my own, to reunite Dissenters into One Communion; but I cannot sacrifice Truth to any Interest or Design tho never so Peaceable, without forfeiting the other part of the Character, of being Faithful also. It is required in Stewards, that they be found faithful; and I hope I have answered this Character, both in the General Design of these Collections, and the Particular Use and Application of them. I am not sensible that I have quoted any one Passage wrong, or misapplied it to a wrong Use. In citing the Synods I keep as near as may be to Mr. Quick's Translation; and for the other French Authors I use, I quote their Words from the Authors themselves, and in their Sense, to the best of my Understanding. I have also purposely avoided all Personal Reflections in speak-
ing

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ing of Adversaries; and never pursued their Character, but only their Arguments and their Cause. The Principal Person whom I take Objections from, and answer them, upon the Principles and Grounds of the French Church, is Mr. Baxter, in one of his last Books, Entituled, English Nonconformity, as under K. Charles II. and K. James II. Stated and Argued. 4to. Lon. 1689. where he has summed up the Principal Reasons of their Nonconformity. To these I return Answers, either from the French Synods, or their most Approved Writers, as the Subject requires; and having competently satisfied them, if there be any other Objections not here answered in this Book, it may be presumed from the Specimen I have given, that they are capable of Good Answers upon the same Grounds, and may be the Subject of farther Enquiry, according as Men are disposed to seek for Satisfaction.

Mean while I heartily pray to God to give all Men Sober Thoughts, and Seasonable Consideration, to perceive in time whither our Divisions tend; lest, as King James once told the French Church, the Sparks of Dissention inflame us into such a Schism, as will consume us all. For there is an Enemy that makes his Advantage of these our Divisions, and perhaps secretly instigates and encourages them, who hates the very Name and Profession of the Protestant Religion in General.

If it be said, That it concerns the Church of England to prevent this Danger, as much as the Dissenters; I freely own it, and say, he is no True Churchman, nor True Protestant, that will not contribute his Utmost Endeavour toward it: But then I cannot think the True Method of preventing our

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Dangers, is to make such Concessions to Dissenters, as will shake or destroy the present Constitution; but to reason them into Union upon such Principles as are common to all the Churches of the Reformation: For such Principles are doubtless both the most Proper, and most Secure Method of Uniting and Preserving us against the Common Enemy, and consequently not only the most Reasonable, but the most Seasonable Method also: And those are the only Principles I have insisted on in this Discourse.

Now if an Union could once happily be effected upon this Foot, or there were but a fair Prospect and Tendency towards it, then perhaps it might become the Wisdom of our Ecclesiastical Synods to consider (when they could do it freely, and without any danger to the Constitution) whether there be any Obsolete Forms, or Expressions, or Rubricks, Rules and Canons, which might be more adapted to the Present State and Circumstances of the Church. But as this is none of my Concern, so I intermeddle not in it, but leave it to the Wisdom and Discretion of our Superiars legally assembled, and sufficiently authorized to proceed upon so Important an Affair.

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77. The Church of St. Pons, P. 321.	78. The Church of St. Pons, P. 321.
79. The Church of St. Pons, P. 321.	80. The Church of St. Pons, P. 321.
81. The Church of St. Pons, P. 321.	82. The Church of St. Pons, P. 321.
83. The Church of St. Pons, P. 321.	84. The Church of St. Pons, P. 321.
85. The Church of St. Pons, P. 321.	86. The Church of St. Pons, P. 321.
87. The Church of St. Pons, P. 321.	88. The Church of St. Pons, P. 321.
89. The Church of St. Pons, P. 321.	90. The Church of St. Pons, P. 321.
91. The Church of St. Pons, P. 321.	92. The Church of St. Pons, P. 321.
93. The Church of St. Pons, P. 321.	94. The Church of St. Pons, P. 321.
95. The Church of St. Pons, P. 321.	96. The Church of St. Pons, P. 321.
97. The Church of St. Pons, P. 321.	98. The Church of St. Pons, P. 321.
99. The Church of St. Pons, P. 321.	100. The Church of St. Pons, P. 321.

That

That the Reader may more easily have Recourse to the Passages alledged in this Work, I will here set down a Catalogue of the French National Synods, and such other Authors as I have made use of in compiling the following Collections.

National Synods of the Reformed Church of France.

- | | |
|-----------------------------|----------------------------|
| 1. At Paris, ——— 1559 | 26. At Charenton, 2d, 1631 |
| 2. At Poitiers, — 1560 | 27. At Alençon, — 1637 |
| 3. At Orleans, — 1562 | 28. At Charenton, 3d, 1644 |
| 4. At Lyons, ——— 1563 | 29. At Loudun, — 1659 |
| 5. At Paris, the 2d, 1565 | |
| 6. At Vertueil, — 1567 | |
| 7. At Rochel, — 1571 | |
| 8. At Nismes, — 1572 | |
| 9. At St. Foy, — 1578 | |
| 10. At Figeac, — 1579 | |
| 11. At Rochel, the 2d, 1581 | |
| 12. At Vitre, ——— 1583 | |
| 13. At Montauban, 1594 | |
| 14. At Saumur, — 1596 | |
| 15. At Montpellier, 1598 | |
| 16. At Gergeau, — 1601 | |
| 17. At Gap, ——— 1603 | |
| 18. At Rochel, the 3d, 1607 | |
| 19. At St. Maixant, 1609 | |
| 20. At Privas, ——— 1612 | |
| 21. At Tonneins, 1614 | |
| 22. At Vitre, the 2d, 1617 | |
| 23. At Alez, ——— 1620 | |
| 24. At Charenton, 1623 | |
| 25. At Castres, — 1626 | |

These 29 National Synods are in the same Order I have here set them down, in the Book called, Synodicon in Gallia Reformata, 2 Vol. Fol. Lond. 1692.

In the First Volume of the same Synodicon, there is also the Book of Discipline of the Church of France, and their Confession of Faith, (the same that occurs in the Corpus Confessionum, 4to. Genev. 1612.) together with the Edict of Nantes, and the Edict of Nismes, and the Secret Articles of the Edict of Nantes.

*A Catalogue of some other Writers (and their Editions)
here alledged or refuted.*

- A** Myraldi Theses Salmurienfes. *Salmur.* 1665. 4to.
A Andrews Opuscula. *Lond.* 1629. 4to.
Assembly of Divines Advice to the Parliament touching a Confession of Faith. *Lond.* 1646. 4to.
 Augustini Opera. *Paris.* 1635. Fol.
 Bancroft, *Dangerous Positions, &c.* *Lond.* 1640. 4to.
 Baxter, *English Nonconformity stated,* *Lond.* 1689. 4to.
 — *Petition for Peace, and Reformation of the English Liturgy* *Lond.* 1661. 4to.
 Beza contra Saravian. *Franc.* 1601. 8vo.
 — Annotations in Nov. Test. *Genev.* 1582. Fol.
 — Epistolæ. *Genev.* 1573. 8vo.
 — Vita Calvini ap. Melch. Adam. *Vit. Germ. Theologorum.* *Franc.* 1653. 8vo.
 Beveregæ Codex Canonum vindicatus. *Antwerp.* 1698. Fol.
 Lud. le Blanc Theses Theolog. *Lond.* 1683. Fol.
 Calvini Institutiones. *Genev.* 1592. 8vo.
 — Epistolæ & Responsa. *Amst.* 1667. Fol.
 — Catechismus Ecclesiæ Genevenfis.
 — Formula Precum Publicarum, &c.
 — De Necessitate Reformandæ Ecclesiæ.
 — Confessio Fidei. An. 1562.
 — Antidotum adv. Decreta Concil. Triden. *Uno Volumine.*
 — Vera Ecclesiæ Reformandæ Ratio. *Amst.* 1667. Fol.
 — Responsio ad Versipellem.
 — Adversus Sectam Libertinorum.
 — Secunda Responsio adv. Westphalum.
 Lud. Capelli Theses Theolog. *Salmur.* 1665. 4to.
 Isaac Calaubon Exercitationes in Baron. *Lond.* 1614.
 Charles le Cene *Projet d'Une Nouvelle Version Francoise de la Bible.* *Roterd.* 1696. 8vo.
 Chamier Panstratia Catholica. 4 Tom. *Genev.* 1626. Fol.
 Codex Canonum Ecclesiæ Antiq. Gr. Lat. per Ehingerum. *Witteberge.* 1614. 4to.
 Corpus Confessionum Ecclesiæ Reform. *Genev.* 1612. 4to.
 Crakanthorp Defensio Ecclesiæ Angl. contra Spalatensem. *Lond.* 1625. 4to.
 Dallæus de Objecto Cultus Religiosi adv. Latinorum Traditionem. *Genev.* 1664. 4to.
 — Replique à Mellicurs Adam & Cortiby. *Genev.* 1662. 4to.
 Durel Vindiciæ Ecclesiæ Anglicanæ. *Lond.* 1669. 4to.
 — *Conformity of the Reformed Churches, &c.* *Ibid.* 1661.

Falknes

- Falkner *Libertas Ecclesiastica*. Lond. 1674. 8vo.
 Joh. Forbessii *Irenicum*. Aberdeen. 1636. 4to.
 G. G. *History of the Church of Great Britain*. Lond. 1675. 4to.
 Hottinger *Historia Eccles. Tom. 8. Tigur.* 1667. 8vo.
 Hilderham *Lectures on the 51st Psalm*. Lond. 1642. Fol.
 Justin Martyr. Gr. Lat. Paris 1614. Fol.
 Hamon L'Estrange *Alliance of Divine Offices*. Lond. 1696. Fol.
 Limborch *Theologia Christiana*. Amst. 1686. 4to.
 Pet. Martyr. *Loci Communes*. Lond. 1583. Fol.
 ——— *Epistolæ Theologicae*. Ibid. in Append. Loc. Comm.
 Mason *Defence of the Ordination of Protestant Ministers beyond Seas*.
 Oxford 1641. 4to.
 Peter Meggerlin *Commentarius Chronologicus*. Basil 1683. 4to.
 Bishop Morton of *Episcopacy: With Sir H. Yelverton's Preface*.
 Lond. 1670. 8vo.
 Peter du Moulin *Novelty of Popery*. Lond. 1664. Fol.
 ——— *Buckler of the Faith, or Defence of the French Confession against*
Arnoux. Lond. 1631. 4to.
 Hen. Orho *Lexicon Rabbinicum*. Genev. 1675. 8vo.
 Phil. Paræi *Epistola Dedicatoria ante Catechismum Ursin.* Ha-
 nov. 1651. 8vo.
 Pocock *Notæ Miscellaneæ in Portam Moysi*. Oxon. 1695. 4to.
 ——— *Comment on Micah, &c.*
 Joh. Rainoldi *Theses de Scriptura & Ecclesia*. Hanov. 1603. 8vo.
Reasons shewing the Necessity of Reformation, &c. offered to the Par-
liament by divers Ministers of sundry Counties in England. Lond.
 1660. 4to.
 Ruffenius *Compendium Theologiae Turcicæ*. Amst. 1693. 4to.
 Andr. Rivet. *Catholicus Orthodoxus*. Roterd. 1632. Fol.
 ——— *Exercitationes in Genesim*. Lug. Bat. 1633. 4to.
 ——— *Synopsis Purioris Theologiae*. Lug. Bat. 1632. 8vo.
 Sculteti *Idea Concionum in Elaram*. Genev. 1616. 8vo.
 Sixti Senensis *Bibliotheca Sancta*. Colon. 1586. Fol.
 Spondani *Continuatio Annal. Baron.* 2 Vol. Lugd. 1678.
 Sprint. *Cassander Anglicanus*. Lond. 1618. 4to.
 Stillingfleet *Unreason. of Separation*. Lond. 1681. 4to.
 Sherlock *Defence of Unreason. of Separat. &c.* 1681.
 ——— *Answer to Protestant Reconciler*. 1685. 8vo.
 Mat. Sutcliffe *Treatise of Ecclesiastical Discipline*. Lond. 1699. 4to.
 Tigurine *Liturgy*. Lond. 1693. 8vo.
 Thuanii *Historia*. 5 Tom. Genev. 1626.
 Usher *Judgment of the Ordinations of Reformed Churches, &c.* Lond.
 1657. 8vo.
 Whitaker de *Scriptura*. Cantab. 1588. 4to.
 Zanchii *Opera* 3 Vol. Genev. 1619. Fol.

F

THE
FRENCH Churches Apology
FOR
The Church of *ENGLAND*.

B O O K I.

Of the General Rules and Expedients for preserving the Unity and Peace of the Church ; shewing, That the same Methods are used in the French Church , in order to this End, that are used in the Church of England.

C H A P. I.

Of the Use and Expediency of Ecclesiastical Synods, to preserve the Unity and Peace of the Church ; and of the contrary Principles of Latitudinarians and Independents, condemned by the French Church.

WHen we discourse of the Unity and Peace of the Church in general, there are none, who call themselves Christians, of any Denomination whatsoever, but will readily acknowledge both themselves and others to be under an Obligation to preserve the *Unity of the Spirit in the bond of Peace* : But when we descend to particular Enquiries, about the proper Methods and Expedients to preserve this U-

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nity ;

The French Churches Apology

nity ; here it is, that Difference arises, and men are unaccountably divided in their Sentiments from one another.

The Church of *England*, as appears both from her Constitution and Practice, has generally thought the free Use of Ecclesiastical Synods one good Expedient for preserving Unity: Another has been the Obligation arising either from Royal Injunctions, or Canons, or Acts of Uniformity : A Third, the Obligation of Subscriptions, and Oaths in some certain Cases : A Fourth, the Censuring and Silencing Non-conformists, and prohibiting separate Assemblies : A Fifth, the Denying Separatists, the Privilege of Occasional Communion : With some others of the like nature.

Now these are commonly cried out against, as Arbitrary and Tyrannical Proceedings in the Church, by those who are of different Sentiments, or different Interests from her ; as if these Methods were but so many Encroachments upon the Rights and Privileges of *Englishmen*, and the singular unparallel'd Impositions of the Church of *England*. But if we can shew, that these Methods are not so peculiar to the Church of *England*, but that the very same Methods have ever been most strictly observed and practised in the Reformed Church of *France* ; then at least the Charge of Singularity will vanish, and either the *English* Church be justified, or the *French* Church involved in the same Accusations. I will therefore compare the Practice of the Two Churches upon these Heads in this Book, beginning with the Free Use of Ecclesiastical Synods, which is the first Expedient for preserving Unity.

Some there are who resolve all Church-Power into Congregational Assemblies, and deny not only the Authority of Synods in determining Controversies of Faith, but even their Power to decree any thing that concerns external Order and Discipline. This

I take

I take to be the avowed Doctrine of the Independents. Others say, they do not think all Synods simply unlawful; but yet it is plain by their sly Insinuations, and Scandalous Reflections on the Practice of the whole Catholick Church, that they intend to signify so much: For they say, "It may reasonably be doubted, whether ever the Church had such happy Times, as that all the Conditions requisite in a true Christian Synod, were ever observed in any one Synod, except that of the Apostles; and consequently whether Synods have not done more Harm than Good to the Church; as the History of all Synods does manifestly declare: And that it had been better for the Church, if there never had been any Synod called to decide any Controversies of Faith." So Limborch, * and others who follow his Latitudinarian Principles, with no other Design but to Establish their own Errors, by enervating and disgracing that Authority, which of all others was most likely to give a Check to them.

My business at present is not with this, or any other Foreign Divine; though I could not but take notice of this Passage *in transitu*; and perhaps it may provoke some abler Hand to examine his Chapter *de Synodis*, and lay open his fallacious Reasonings in it. The only Persons I am concerned with here, are those among ourselves, who challenge the Church of England of Usurpation, for using her Synodical Power as an Expedient to preserve her own Peace. Now if this be any Crime, it is much more imputable to the Church of France, who reckon their Synods the main Preservatives of Union and Concord against Heresies and Schisms; and expressly condemn the Principles of Independency, which tend to undermine the Authority of them. Their Book of Discipline (which I shall shew, all Ministers by their Sub-

* Limborch Theol. Christ. Lib. 2. cap. 19. n. 4.

scription and Oath are obliged to observe) has this Canon: *Cap. 6. Art. 5*: "Ministers shall inform their Churches, that our Ecclesiastical Assemblies of Colloquies and Synods, whether Provincial or National, are the Bands and Buttresses of their Concord and Union against Schisms, Heresies, and all other Inconveniences; that so they may discharge their Duty in the use of means for the continuance and upholding of those Ecclesiastical Assemblies.

Their very Practice proves the sense they had of the Usefulness of them. For they had no less than Twenty nine National Synods in less than the space of an Hundred Years; besides Provincial Synods yearly in every Province, where Appeals were made, all Causes heard, Controversies decided, Heresies and Schisms nipped in the Bud, and necessary Rules and Canons made for the Well-being and Government of the Church.

As to the contrary Principles of the Independents, none can express themselves more Zealously against them, than both their Private Writers and Publick Synods do. Monsieur *Daille* in his Answer to *Adam and Cottiby*, having occasion to speak of them by Name, says, "They were a Novel Sect, never heard of before by our Forefathers or us, whose Pernicious Maxims several of our Writers have publicly refuted; being such as would utterly subvert the whole Order of our Churches, as well as the Kingdoms and Estates of the World. *Replique à Messieurs Adam & Cottiby. Par. 2. c. 21. p. 127.*

He says also in the Title of the Chapter, "We are reproached for Dethroning Kings, and putting them to Death by Form of Justice: But our Answer is, That this is a mere Calumny of Mr. *Cottiby's*, who falsely imputes to us the Action of some Factious Persons in *England*, wherein we had no concern; and who are of a Religion also, which we do not in any wise acknowledge.

By

for the Church of England.

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By this it is evident, they not only disavowed those State Principles of the Independents, which led them to put the King to Death by Form of Justice, but also their Anti-Synodical Principles, which tend to bring Disorder and Confusion into the Church.

And that it was so appears yet more evidently from an Express Canon of the whole *French Church*, made against the Independents by Name, in the 3d Synod of *Charenton*, 1644. as soon as ever the Name began to be known among them. " Upon Report made by certain Deputies of the Maritime Provinces, that there do arrive unto them from other Countries, certain Persons going by the Name of Independents, and so called; for that they teach that every Particular Church should of right be governed by its own Laws, without any Dependency or Subordination unto any Person whatsoever in Ecclesiastical Matters; and without being obliged to own or acknowledge the Authority of Classes or Synods in matters of Discipline and Order; and that they settle their Dwellings in this Kingdom: A thing of great and dangerous Consequence, if not in time carefully prevented. This Assembly fearing, lest the Contagion of this Poison should diffuse it self insensibly, and bring in with it a world of Disorders and Confusions upon us; and judging the said Sect of Independentism not only prejudicial to the Church of God (because as much as in it lieth, it doth usher in Confusion, and opens a door to all kind of Singularities, Irregularities, and Extravagancies; and barreth the use of those means which would most effectually prevent them) but also is most dangerous to the Civil State; For in case it should prevail and gain ground among us, it would form as many Religions as there be Parishes and distinct particular Assemblies among us: All the Provinces therefore are enjoined, but more especially those which border upon the Sea,

“to be exceeding careful, that this Evil do not get
 “footing in this Kingdom; that so Peace and Uni-
 “formity in Religion and Discipline may be preser-
 “ved inviolably, and nothing may be innovated or
 “changed among us, which may in any wise déro-
 “gate from that Duty and Service which we owe to
 “God and the King. *Synod of Charenton, 1644.*
 “Cap. 12. Art. 9.

CHAP. II.

*Uniformity required by the Church of France as well as
 the Church of England.*

IT appears from the foregoing Canon, that among
 other Reasons which the Synod assigns against In-
 dependency, this was none of the least considerable
 in their Opinion; That it was likely to divide the
 Church into several Sects, and destroy that Peace
 and Uniformity in Religion and Discipline, which
 they think ought to be preserved in every Nati-
 onal Church. And this one thing were enough to
 give us their Judgment on this Point, Whether the
 Governors of a Church may not lawfully exact U-
 niformity in Divine Worship, from all those who are
 profess'd Members of it? But besides this, which is
 only spoken by the by in this Canon against Inde-
 pendents, the Synods are very frequent and express
 in requiring and enjoining Uniformity both in Mi-
 nister and People in all their Churches.

To this purpose we find a Canon in the Synod of
Orleans, 1562. Cap. 3. Art. 4. “Whereas our Bro-
 “ther, the Minister of *Parishes*, doth usually Admi-
 “nister the Lord's Supper every Month, the Coun-
 “cil doth advise our Brother of *Mont-mesur*, to ad-
 “monish him, in the Council's Name, to follow the
 “general Practice of our Churches; that so there
 “may

“ may be no Diversity among us, and our Uniformity may be preserved. ” It seems they had so great a regard for Uniformity, that they thought a singular Practice even in a good thing; viz. Holding Monthly Communion, ought to give way to it: Which is something more than ever the Church of England used her Authority to require.

The Synod of Gap, 1603. Cap. 3. Art. 2. “ commands all the Churches to observe One and the same Form in Ordination of Pastors; by which the Person to be Ordained, shall, during that Action, be humbly on his Knees, &c.

And in the 4th and 5th Articles of the same Chapter, Suspension is threatned to all Preachers, who refuse to conform themselves to the Establish'd Order about Preaching and Catechising.

The Synod of St. Maixant, 1609. made several Decrees of the same Import. As that Cap. 3. Art. 1. “ It being represented, That the different Courses taken in divers Provinces, about the Choice, Examination, and Ordination of Ministers, brought with it a world of Inconveniences: This Synod judgeth it exceeding needful, to establish an express Canon, to be Observed Exactly, Universally, and Uniformly, by all the Provinces. Accordingly, they made a Canon; which is there recited, and inserted into the Body of their Ecclesiastical Discipline, Cap. 1. Art. 4, and 5. which they are all Sworn to observe.

The same Synod appointed a Form of Prayer, to be used at Ordination; and adds in the Conclusion of all; “ This Canon and Form shall be unanimously observed by all the Provinces. Ibid. Cap. 3. Art. 4.

So again, Cap. 3. Art. 8. Giving Orders about several other Matters, the Close is, “ If any Province act otherwise, they are enjoined for the future to conform to this Order.

Particularly, about the Sacrament of the Lord's-Supper, *Cap. 6. Art. 14.* "That hereafter there may be a General Uniformity in the Churches of this Kingdom, in the Administration of the Lord's-Supper; and all Scruples (by reason of Difference and Singularity) arising in weak, but honest, Hearts, uncapable of distinguishing between the Substance and Circumstance of the Sacred Action, may be prevented; all Pastors are enjoined to abstain from any New or Private Methods of their own; as of Reading the Words of Institution between the ordinary long Prayer, and that appointed particularly for this Sacrament, which ought indeed to be Read after: Nor shall they uncover the Bread and Wine, whilst they Read the Words of Institution: Nor shall they bring the People up in Ranks unto the Table, there to Sit or Stand; but make them come up One by One unto it: Nor shall the Cup be given by the Faithful one to another; it being contrary to the express Letter of a Canon of our Discipline, which ordereth Pastors to deliver it, &c.

These are some few of those Canons, which expressly require Uniformity in the *French Churches*: But I must transcribe their whole Doctrine, Discipline, Liturgy, and Canons of no less than 29 National Synods, should I produce all that might be alledged under this Head out of them: For every Canon and Constitution among them, runs in a Style of Authority, and requires Submission and Obedience, both in Ministers and People, to whatever is prescribed by them; as any one that peruses them, will easily perceive.

C H A P. III.

*Subscription and Oaths required in the French Church,
more than in the Church of England.*

AS to what concerns the Ministry in particular, I have this Thing farther to observe, That they are obliged to Conformity and Uniformity, not only by the bare Authority of their Synods and Canons, but also by many Personal Obligations of Subscriptions and Oaths, which all Persons make at their Entrance on the Ministry, and frequently repeat in their Synodical Meetings, and on many other Occasions.

One of the Canons of their Book of Discipline is this: "Our Confession of Faith and Church-Discipline, shall be subscribed by such as are chosen into the Ministry, both in the Churches in which they are Ordained, and in those unto which they are sent. *Book of Disciplin. Cap. 1. Art. 9. & 21.*

The same is required by the Canons of their National Synods of *Orleanse*, 1562. *Cap. 2. Art. 2. Rochel*, 1571. *Cap. 3. Art. 5. Privas*, 1612. *Cap. 4. Art. 2.*

It is exacted also of all Regents and Masters of Schools, by their Book of Discipline, *Cap. 2. Art. 2.* and by the Synod of *Alex*, 1620, *Cap. 5. Art. 11.*

As also of all Doctors and Professors of Divinity in their Universities. See the *Discipline*, *Cap. 2. Art. 3.* Synod of *Nismes*, 1572. *Cap. 3. Art. 15.* Synod of *Gap*, 1603. *Cap. 3. Art. 7.*

All Elders and Deacons are obliged to make the same Subscription at their Ordination. Synod of *Vertuel*, 1567. *Cap. 3. Art. 17.* *Book of Disciplin. Cap. 3. Art. 1.*

And in some Cases it was requir'd of Private Persons; as appears from a Canon of the Synod of *Alex*,

1620.

1620. *Cap. 5. Art. 12.* Where the Question being moved, "Whether a Person that was never called to the Office of an Elder, might warrantably read the Word of God and the Common-Prayers unto the Church, in the Minister's Absence; especially in lesser Churches which have no Consistories, nor any Persons fit to read? It was answered by the Synod, That the Consistory had full liberty to chuse any Person, whom it conceived meet to read the Scriptures and Prayers, although he be not in the Eldership; provided he be of sufficient Years and unblamable Life, and that he have *Subscribed the Confession of Faith and Church-Discipline.*

But in their National Synods, the Custom was for the Deputies of the Provinces, not only to Subscribe the Confession of Faith and Church-Discipline, but also to Swear to them. Thus in the Synod of *Saumur*, 1596. *Cap. 12. Art. 1.* "The Confession of Faith was Read, Approved, and Sworn to by all the Deputies of this present Synod. And the Discipline of our Church being read, all the Deputies approved it, and Swore to see it carefully observed. *Ibid. Cap. 3.*

So again in the Synod of *Geneva*, 1601. *Cap. 12. Art. 2.* "The Confession of Faith being read, the Pastors and Elders did all unanimously protest to Live and Die in the said Confession. And *Cap. 3. Art. 50.* the Pastors and Elders deputed from the Provinces unto this Assembly, have sworn and protested in the Name of their Provinces, to cause the Discipline ordained by this Synod to be used and observed to the utmost of their Power.

In the Second Synod of *Nîmes*, 1617. *Cap. 3.* "The Confession of Faith of these Reformed Churches, in the Kingdom of France, was read word by word from the beginning to the end, and approved in all its Articles by all the Deputies, as well for themselves as for their Provinces that sent them; and all

"all of them swear for themselves and Provinces,
"that they would teach and preach it; because they
"believed that it did perfectly agree with the Word
"of God; and they would use their best Endeav-
"our, that as it had been hitherto, so it should be
"evermore received and taught in their Churches
"and Provinces.

The like Form of Subscription and Oath occurs
in most of the other National Synods. As that of
Rochel, 1571. *Gap*, 1603. *St. Maixant*, 1609. *Tonneins*,
1614. *Alex.*, 1620. *Charenton*, 1623. *Castres*,
1626. *Alanson*, 1637. and *London*, 1659.

I observe farther, that they not only Subscribe the
Book of Articles and Discipline, but also promise to
approve and submit to the Decrees and Resolutions
of their National Synods, even before they are made.
For their Letters of Deputation, which the Provin-
ces give to their Respective Deputies, when they
send them in their Name to Represent them in a Na-
tional Synod, do always Regularly contain a Clause
promising Approbation and Submission to the De-
crees of the Synod. Therefore in the Second Synod
of *Rochel*, 1607. *Cap.* 1. it being observed in Read-
ing the Letters of Deputation, that those of certain
Provinces wanted that Clause, which promised Ap-
probation and Submission to the Decrees and Resolu-
tions of the Synod; they were thereupon admonish-
ed in no wise for the future to omit it. The like Ad-
monition was given in the Synod of *Tonneins*, 1614.
Cap. 2. And, to cut off all Disputes that might arise
about the different Wording this Form of Submissi-
on, the Second Synod of *Vitre*, 1617. *Cap.* 2. *Art.* 1.
agreed upon a precise Form of Words; which they
ordered to be inserted into the Letters of Commis-
sion, given to the Deputies of each Province: "We
"promise before God to submit our selves to all that
"shall be concluded and determined in your holy
"Assembly, to obey and execute it to the utmost of
"our

“ our Power ; being persuaded that God will preside
 “ among you, and lead you by his Holy Spirit into
 “ all Truth and Enquiry by the Rule of his Word, for
 “ the Good and Edification of his Church, &c. And
 this Form was required and insisted on by the next
 National Synod of *Alex.*, 1620. *Cap.* 1. *Art.* 16. and
 never Cancell'd or Revok'd by any of the following
 Synods. Now I believe it can hardly be shewed,
 that ever any such Form of Subscription, or Oath,
 was required by the Church of *England*.

Yet these were not all the Subscriptions and Oaths
 required in the *French Church*. For, besides their
 Subscribing their own Liturgy, Confession of Faith,
 Canons, and Discipline ; they were also obliged to
 Subscribe and Swear to the Decrees of the Synod of
Dort, by their Two great National Councils of *Alex.*
 and *Charenton*. The Form of the Oath, as it is ap-
 pointed to be taken by the Synod of *Alex.*, 1620.
Cap. 12. is in these words. “ I, N. N. do Swear and
 “ Protest, before God and this Holy Assembly, that
 “ I do receive, approve, and embrace all the Do-
 “ctrines taught and decided by the Synod of *Dort*,
 “ as perfectly agreeing with the Word of God, and
 “ the Confession of our Churches. I Swear and
 “ Promise to persevere in the Profession of this Do-
 “ctrine during my whole Life, and to defend it to
 “ the utmost of my Power ; and that I will never,
 “ neither by Preaching, nor Teaching, nor Writing,
 “ depart from it. I declare also, that I condemn
 “ the Doctrine of the *Arminians*, because it makes
 “ God's Decrees of Election to depend upon the mu-
 “table Will of Man, &c. It reduceth into the
 “ Church of God old ejected Pelagianism, and is a
 “ Mask and Vizard for Popery to creep in among
 “ us under that Disguise, and subverteth all Affu-
 “rance of Everlasting Life. And so may God help
 “ me, and be Propitious unto me ; as I Swear all
 “ this without any Ambiguity, Equivocation, or
 “ Mental Reservation. The

The next Synod of *Charenton*, 1623. Cap. 14. Art. 2. enjoined the same Oath, only with this difference; That whereas they were informed by the King's Commissioner, that it was a thing displeasing to him to oblige any of his Subjects to Swear to any Decrees made in the City of *Dort*, which was a Dependance and Member of a Foreign Commonwealth; they so ordered the Matter, that the Oath should be turned into a new Form, and taken without any Mention or Reference had to the City or Synod of *Dort*. Hereupon they drew up a Body of Canons and Decrees in 93 Articles, explaining and confirming the Decrees of *Dort*; yet not as the Decrees of *Dort*, but as the Doctrine of the *French* Church, established in this present Synod, and inviolably to be observed by all the Churches and Universities of the Kingdom. At the Close of which there is this Form of Subscription and Oath, taken by all the Deputies then present in the Synod. "We
 " Pastors and Elders, whose Names are here under-
 " written, Deputies for the Reformed Churches of
 " *France*, unto the National Synod of *Charenton*, do
 " declare with all possible Sincerity, the Articles and
 " Canons above-mentioned, to be grounded on the
 " Word of God, and agreeable to the Confession of
 " Faith owned and received in the Reformed
 " Churches of this Kingdom; from which, in the
 " Presence of God we do protest, that through his
 " Grace we will never depart.

In succeeding Times, the Business of Subscription and Oaths still grew and multiplied. For by an Act of the Third Synod of *Charenton*, 1645. Cap. 10. Art. 8. All Persons to be Ordained, were obliged to Subscribe the Confession of Faith, the Liturgy of the Church, and the Canons of *Alex*, *Charenton*, and *Alençon*, and the Act of that present Synod.

If now we enquire, Why all this Caution and Strictness was used by the *French* Churches? They them-

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themselves tell us, it was to keep Unity and Peace among them. " That a strict Conformity may be upheld among us, says their last Synod of *London*, 1659. *Cap. 10. Art. 25.* all Classes and Provincial Synods, when they receive Proposants into the Ministry, shall not use, with respect to these Points, any Particular Forms; but oblige them only to Sign and Swear to our Confession of Faith and Church-Discipline, and protest with Hands lifted up unto Heaven, calling God to witness upon their Souls, That they do reject all Errors rejected by the Decrees of those National Synods of *Alanson* and *Charenton*, about the Doctrine of Predestination, and Grace, &c.

The Synod of *Privas* assigns the same Reason for drawing up that Solemn Oath, which they call the Oath of Union, to be taken by all the Deputies in the National Synods; the Tenor of which is as follows. " We whose Names are here Subscribed — knowing by experience that nothing is more necessary to preserve the Peace and Welfare of the Church, than an Holy Union and Concord, both in Doctrine and Discipline, and their Dependencies; and that the said Churches cannot long subsist without an intimate Union and Conjunction one with another; — We have in the Name of all our Churches, Sworn, and protested to remain inseparably united in that Confession of Faith of the Reformed Churches of this Kingdom, read in this Synod; Swearing not only in our own Name, but also in the Respective Names of all the Churches of our Provinces, that have deputed us unto this Synod, that we will live and dye in it. As also we protest in our own and their Names, to keep inviolably that Ecclesiastical Discipline, established in the Reformed Churches of this Kingdom. Synod of *Privas*, 1612. *Cap. 3. Art. 1.* See also the same Oath repeated in the Synod of *Tonneins*, 1614. *Cap.*

Cap. 15. Synod of Vire, 1617. Cap. 2. Art. 6. Synod of Alex, 1620. Cap. 3.

CHAP. IV.

Subscription more difficult in the Church of France, than in the Church of England.

IF it be said, notwithstanding all this, that Subscription in the *French Church* is not so heavy a Burden as it is in the Church of *England*: The Tryal of this will depend upon the Examination and Comparison of Particulars, which I have collected and considered in the following Books. At present I observe one thing, which in a great Measure takes off at once the main force of this Objection, and very much commends the Moderation of the Church of *England*, That her first Reformers and Compilers of her Articles seem industriously to have avoided the Determination of some Points, and nicer Explication of others, on purpose to make Subscription easy (in things that do not so nearly touch upon the Foundation) to men of different Apprehensions. If we compare the Doctrines of the *French* and *English Church* upon this Head, we shall find the Advantage lies on the side of the *English* in this Respect, That the *French Church* in her Articles and Canons requires Subscription to several Things which are not required to be Subscribed in the Church of *England*.

I will instance in Two or Three Points, instead of many. First, The Doctrine of Justification is explained with much greater Nicety in the *French Confession*, than it is in ours; and with such a Nicety as has occasioned some Dispute among Learned Men. For whereas the 11th Article of our Church says of Justification, "That we are accounted Righteous before God, only for the Merit of our Lord and Sa-
viour

“viour Jesus Christ, by Faith, and not for our own
 “Works or Deservings :” Which contains the Sub-
 stance of the whole Doctrine of Justification, and
 which any Orthodox Christian without any Scruple
 may subscribe : The 18th of the *French* Confession
 goes much farther, and requires men to believe, That
 the Obedience of Jesus Christ is imputed to them ;
 which Doctrine would not go down with *Piscator* and
 some other *German* Divines, who asserted that Man’s
 Justification was only wrought out by Christ’s Death
 and Passion, and not by his Life and Active Obedi-
 ence. This occasioned a long Dispute betwixt them.
 The Synod of *Gap*, 1603. *Cap. 2. Art. 2.* expressed
 “its Detestation of their Errors in particular, who
 “denied the Imputation of Christ’s Active and Pas-
 “sive Obedience unto us for Righteousness ; and or-
 “dered all Provincial Synods, Classes and Consisto-
 “ries, to have a careful Eye on those Persons who
 “were tainted with that Error, whether they were
 “Ministers or Private Christians ; and by the Au-
 “thority of the present Synod to silence them ; and
 “in case any Ministers persisted stubbornly in their
 “Error, to depose them from their Ministerial Fun-
 “ction. Letters also were sent to *Piscator* from the
 Synod, to deal with him to retract his Opinion : But
 instead of that, he sent his Answer Four Years after
 to the next Synod of *Rochel*, wherein he gave them
 his Arguments and Reasons for his Doctrine. Here-
 upon they reinforced the Decree of the Synod of
Gap, “ordering all Pastors in their respective Churches
 “wholly to conform themselves in their Teaching to
 “the Doctrine which had been hitherto taught among
 “them ; to wit, That the whole Obedience of Christ
 “both in his Life and Death, is imputed to us for the
 “full Remission of Sins, &c. Synod of *Rochel*, 1607.
Cap. 2. Art. 4.

And that no Doctrine contrary to this might be
 Preached in their Churches, the Synod of *Privas*,

1612. Cap. 4. Art. 2. ordered all Pastors in actual Service, and all Proposans who were to be received into the Ministry, to Sign this following Article.

"I, whose Name is here underwritten, do receive and approve the Contents of the Confession of Faith of the Reformed Churches of this Kingdom; and do promise to persevere in it until Death. And whereas some Persons contend about the Sense of the 18th Article, which treats of Justification; I do declare, and protest before God, that I understand it in the same Sense in which it is received in our Churches, approved by our National Synods; which is, That our Lord Jesus Christ was obedient to the Moral and Ceremonial Law, not only for our Good, but also in our stead; and that his whole Obedience, yielded by him thereunto, is imputed to us; and that our Justification consists not only in the Forgiveness of Sins, but also in the Imputation of his Active Righteousness. — I do also promise, that I will never depart from the Doctrine received in our Churches; and that I will yield all Obedience to the Canons of our National Synods in this matter.

By this time the Rumor of this Controversy was spread abroad in all Protestant Countries, and the Fame of it here in *England* coming to the ears of K. *James*; He took upon Him to be Mediator betwixt the *French* and *German* Churches; sending His Letters by Mr. *Hume* to the next National Synod of *France*, held at *Tonneins*, 1614. the Tenor of which was thus. "Sirs, Having received Intelligence that your Assembly would be held in *Gascony* the 1st. of *May*, in which some Persons may be engaged to revive that Controversy about Justification; and to urge the Consciences of others to assent against their own Judgment, unto Matters not sufficiently understood by them: We thought good to send you Monsieur *Hume*, one of our Subjects,

“and of your Pastors, with this Our Letter; to exhort you in Our Name, not to suffer the Spirits of your Pastors and Professors to be embitter’d one against another, about Distinctions more subtile than profitable, more curious than needful; — lest the Sparkles of Dissention inflame you into such a Schism, as will consume you all, &c. See the King’s Letter in the Synod of Tonneins, 1614. Cap. 19.

Together with this Letter, He gave Mr. Hume in charge, by Word of Mouth, to advise the Assembly as from Him, “To procure a firm Union in Points of Doctrine, among the Pastors, Professors, and other Members of their own Church; without Quarrelling with the Divines of Germany, or any Persons Teaching otherwise; who handled the Point of Justification in a different manner from them. Which Message, together with the King’s Letter, Mr. Hume delivered accordingly; as is related in the Acts of the Synod, Cap. 3. Art. 5.

And thus far the King’s Mediation seems to have had its effect, That we find no further Disputes betwixt them and the German Divines: But as to the Members of their own Church, they took the same Measures they had done before; “enjoining all Persons chosen into the Ministry, to promise before God, not to Teach the Doctrine of Justification any otherwise than they there explained it; and charging all Consistories, Classes, and Provincial Synods, to exert their whole Authority to see this Canon punctually observed; inspecting their Ministers, and all other Persons, that none act contrary hereunto; and to prosecute such as do, with all the Censures of the Church. Synod of Tonneins, Cap. 6. Art. 19.

The Question now, upon the full Relation of this Controversy, that I would ask any Man, (without entering into the Merits of the Cause betwixt *Piscator* and the French) is only this; Whether the Article

tle of the Church of *England* about Justification be not less liable to Exception, than that of the *French* Confession? And may not more easily and generally be Subscribed by all Protestants, since it contains Nothing but what they are all agreed in? He must be very Partial to a Cause, that will have the Confidence to deny this.

Another Instance, in which it will evidently appear, that Subscription in the *French* Church was for some time at least more difficult than in the Church of *England*; is, the Doctrine of Original Sin; which has been variously explained in the *French* Church. At first, indeed, it was exactly the same with the 9th Article of the Church of *England*; which says, "That Original Sin is the Fault and Corruption of the Nature of every Man, that naturally is engendered of the Offspring of *Adam*; whereby Man is very far gone from Original Righteousness; and is inclined to Evil; so that the Flesh lusteth against the Spirit. And the 10th and 11th Articles of the *French* Confession, say no more than this: For no notice is taken of the Imputation of *Adam's* Sin at all. But afterwards the *French* Church brought this also into the Notion of Original Sin: For when Mr. *de la Place* had published a Discourse of Original Sin, wherein he asserted, "That the Nature of it consisted only in that Corruption which is Hereditary to all *Adam's* Posterity, and Inherent originally in all Men; and not in the Imputation of his First Sin; The Third Synod of *Charenton*, 1644. condemned his Doctrine for Restraining the Nature of Original Sin, to the sole Hereditary Corruption of *Adam's* Posterity, to the excluding of the Imputation of that First Sin by which he fell; and interdicted upon Pain of Church-Censures, all Pastors, Professors, and Others who should Treat of this Question, to depart from the common received Opinion of the Protestant Churches. Also all

“ Synods and Classes, who should hereafter proceed
 “ to the Reception of Scholars into the Ministry,
 “ were obliged to see them Sign and Subscribe that
 “ present Act of the Synod of *Charenton*. Synod of
Charent. Cap. 14. Art. 10.

Now that this Determination was thought a little too severe, we need no other Proof than the subsequent Decree that was made in the Synod of *Loudun* Fifteen Years after. For there it is said, “ That at
 “ the Request of divers Provinces, demanding with
 “ great Importunity that the Canon of *Charenton*
 “ might be moderated ; it was decreed, That for the
 “ future all Pastors and Proposans, who should offer
 “ themselves to the Ministry, should only be obliged
 “ to Subscribe the 10th and 11th Articles of the
 “ Confession of Faith. Yet still all Persons should
 “ be forbidden to Preach or Print any thing, against
 “ the Imputation mentioned in the Canon of *Charenton*. Synod of *Loudun*, 1659. *Cap. 8. Art. 11.*

A Third Instance to this purpose, is their Doctrine concerning the Call of their first Reformers, which every one is to believe not to have been any Ordinary Call from Man or the Church, but an Extraordinary Commission by an inward Powerful Impulse from God. For so the Synod of *Gap*, 1603. *Cap. 2. Art. 4.* expressly words it. “ This Synod doth judge, that according to the 31st Article of our Confession, we
 “ ought to ascribe their Authority for Preaching and
 “ Reforming, Simply to their Extraordinary Vocation (whereby they were by an inward powerful
 “ Impulse from God, raised up and commanded to
 “ Exercise their Ministry) and not to the Relicks
 “ of their Corrupted Call and Ordination in the *Romish Church*.

The following Synod of *Rochel*, 1607. made some Corrections upon this, *Cap. 4. Art. 3.* “ In that Article of the Synod of *Gap*, say they, which speaks
 “ of the Call of the first Pastors in our Reformed
 “ Churches,

“ Churches, these words, * *And to teach*, which are
 “ found in some certain Copies, shall be Razed ;
 “ and instead of *Simply*, shall be inserted *Principally* ;
 “ and that last Clause, *Not unto the small Remainders*
 “ *of their Corrupted Call*, shall be read thus, *Rather than*
 “ *unto the small Remainders of their Ordinary Call.*” Yet
 these Corrections do not so clear all Doubts, but that
 many Men would find themselves under great Diffi-
 culties to Subscribe their Doctrine in this particular also,

To these Instances in Points of Belief, I will sub-
 join a few more which relate to Practice, and which
 make Subscription in the *French Church* rather more
 difficult than the former. ’Tis one Article of their
 Book of Discipline, *Cap. 14. Art. 27.* “ That all Dan-
 “ cing shall be suppress’d ; and such as make a Trade
 “ of Dancing, or use to be present at Dances, hav-
 “ ing been sundry times Admonish’d, in case they
 “ prove Contumacious or Rebellious, they shall be
 “ Excommunicated ; and all Consistories are char-
 “ ged to see that that this Canon be most heedfully
 “ kept and observed. ” ’Tis here to be noted, That
 all Ministers are sworn to the Execution of this Dis-
 cipline ; and consequently under an Oath to Excom-
 municate all Persons who use to frequent Dances
 without Reforming. What particular Reasons they
 might have in *France* for this Severity, I know not,
 but certainly it would be esteemed a very Rigorous
 Canon among us ; first to Prohibit all Dancing as a
 thing unlawful, and then oblige Ministers by an Oath
 to Excommunicate all that used and practis’d it.

They have other Canons no less severe with respect
 to Habits ; and Ministers are equally bound upon
 Oath to put them in Execution. The Synod of *Rô-
 chel*, 1581. *Cap. 4. Art. 21.* declares, “ That such
 “ Habits are not to be allowed in common wearing,

* These words, *And to teach*, are in Sense the same with Preaching
 in the Synod of Gap.

“ as carry with them evident Marks of Lascivious-
 “ ness, Dissolution, and excessive new-fangled Fa-
 “ shions, such as Painting, Slashing, Cutting in
 “ Pieces, Trimming with Locks and Tassels, or any
 “ other that may discover Nakedness, or naked Breasts;
 “ or Fardingals, or the like sort of Garments, with
 “ which Men and Women do wickedly Cloath and
 “ Adorn themselves. And Consistories shall do their
 “ utmost to suppress such Dissolutions by their Cen-
 “ sures; and in case the Delinquents are Contuma-
 “ cious and Rebellious, they shall proceed against
 “ them even to Excommunication.” See also the
 Book of *Discipline*, Cap. 14. Art. 26. Synod of St.
 Foy, 1578. Cap. 4. Art. 21. Synod of Montauban,
 1594. Cap. 4. Art. 45. Synod of Gergeau, 1601. Cap.
 3. Art. 45. all to the same purpose; save only that in
 the Synod of Gergeau, Poincons and Fardingals are
 excepted out of the number of Habits, for the use
 of which, Persons were to be punished with Excom-
 munication.

By another of their Canons in the Book of *Disci-
 pline*, Cap. 14. Art. 28. “ No Mummings nor Jug-
 “ lings are to be suffered, nor Wassail-days, nor keep-
 “ ing of *Sbrowetide*, nor Players at Heypals, nor Tum-
 “ blers, nor Tricks of Goblers, nor Puppet-plays.
 “ —Moreover it shall not be Lawful for the Faithful
 “ to go to Comedies, Tragedies, Interludes, Farces,
 “ or other Stage-plays acted in Publick or Private.
 Some Editions of the *Discipline* also forbad the setting
 up of May-poles. But this was ordered to be razed
 out of the Canon, by the Synod of Gergeau, 1601.
 Cap. 3. Art. 46.

Cards also and Dice, and other Games of Hazard,
 and Lotteries, are Prohibited under pain of Ecclesia-
 stical Censure. Book of *Discipl.* Cap. 14. Art. 29.
 Synod of Gergeau, 1601. Cap. 3. Art. 47.

All Ministers are prohibited the Study of Chymi-
 stry, by a Canon of the Synod of St. Maixant, 1609.

Cap. 3.

Cap. 3. Art. 6. "Glasses and Synods shall have a watchful eye over those Ministers who study Chymistry, and grievously Reprove and Censure them."

And they are under Oath not to practise Physick; except out of Charity to the Neighbourhood, which if they transgress, they are liable also to Suspension. Book of Discipl. Cap. 1. Art. 19. Synod of St. Remy, 1578. Cap. 4. Art. 22. Synod of London, 1659. Cap. 9. Art. 9.

Now I cannot but think that some of these things at least are as hard to be Subscribed and Sworn to, as any of the Canons of the Church of England; for we have no such Canons as oblige us to Excommunicate every Person that frequents Dancing, or wears a Fardingal, &c.

CHAPTER V.

The French Discipline allows not of Nonconforming Ministers or separate Meetings.

IF we enquire in the next place, what regard the French Church had to such Ministers who had any Scruples upon them as to Swearing and Subscribing, and such as could not Conform; though it was the peculiar Happiness of that Church, to have as few Instances of that kind as ever any Church had; yet when there were any, they were either debarred from entering into the Ministry at first, or else silenced and deposed if they were in actual Service. For their National Synods never suffered their Authority to be contemned. 'Tis a Canon of their Book of Discipline, Cap. 5. Art. 31. "That if a Pastor or Elder break the Churches Union, or stir up Contention about any Point of Doctrine or Discipline which he had subscribed, or about the Form of Catechi-

“sing, or Administration of Sacraments, and Celebration of Marriage, and conform not to the Determination of the Classis, he shall then be suspended from his Office, and be farther prosecuted by the Provincial, or National Synod.

The Synod of *Montauban*, 1594. *Cap. 4. Art. 19.* allows not Ministers to make any Alteration in the Forms of Publick Prayers and Administration of the Sacraments, the whole having been prudently and piously Ordained, and for the most part in plain and expresse Terms of Holy Scripture.

The same Synod has a severe Canon against all Ministers that officiate in Interdicted Churches, *Cap. 3. Art. 10.* “If any Churches refuse payment of their Contributions, towards the defraying those Expenses which are unavoidably contracted by Journeys and Attendance in Synodical and other Ecclesiastical Assemblies, kept and held for the common good of all Churches, they shall be deprived of the Ministry of the Gospel, and be reputed Deserters of that Holy Union which ought to be preserved among us. — And, *N. B.* all Ministers in such Churches are interdicted the Exercise of their Ministry upon pain of being denounced Schismaticks.” And this they order to be entred among the Canons of their Discipline, which all Ministers are Sworn to observe.

Here we see what Authority they claim to themselves; First in laying Contributions upon the Churches upon necessary Occasions. 2dly, in Interdicting the Churches which refuse Payment. 3. In depriving the Ministers, and treating them as Schismaticks, if they pretend to officiate in any of those Interdicted Churches. And yet this was but a Pecuniary matter at most, which affords ground for so much Censure.

Their Book of Discipline, *Cap. 6. Art. 4.* lays down several Rules for Managing Disputes with the Papists

Papists about Religion; and particularly this, which it backs with a most severe Sanction: "Ministers shall not adventure upon any General Conference, without the Advice of all the Churches Assembled in a National Synod; upon pain of being declared Apostates and Deserters of the Churches Union. See also Synod of Gergeau, 1601. Cap. 3. Art. 23.

The Synod of Gap proceeds in like manner, with Persons tainted with the prevailing Errors (as it calls them) about Justification. "Be they Ministers or private Christians, by the Authority of this present Synod they shall be silenced; and in case of a stubborn Persistency, if Ministers, be deposed. Synod of Gap, 1603. Cap. 2. Art. 2. See also Cap. 3. Art. 4. & 5.

'Tis a known Instance which Dr. Durel has heretofore given of this Churches Power, in the Case of Mr. Welsh a Scotchman, and Minister in the Province of Xaintonge; who being commanded by the Synod of St. Maixant, to conform himself, both in his Preaching and the Exercise of Discipline, to the Order and Manner used in the Church of France; upon his Refusal was obliged to leave his Ministry, and quit the Kingdom. See the Synod of St. Maixant, 1609. Cap. 3. Art. 35. and Durel's Vindiciæ, Cap. 22. p. 243.

To this let me add that famous Decree of the Synod of Alex, 1620. Cap. 10. Art. 22. where, upon Advice craved by some of the Deputies, What Course should be taken with those who took out Prohibitions from the Courts of Parliament, against the Orders and Censures of the Church: "The Assembly enjoined all Synods, Classes, and Consistories, to proceed against such Persons, as Rebels against the Discipline of the Church; and inflict upon them the heaviest Censure of Excommunication.

We find at the end of almost every National Synod, a Roll of Deposed Ministers and Deserters; and

and yet we never hear of any of these Setting up to Preach in separate Protestant Meetings. It was against their Rules there to Preach, when silenced by the Authority of a National Synod, where lay the last Appeal: And therefore, in all their Synods, we scarce meet with Three Instances to the contrary. The Synod of St. Maixant made a Peremptory Canon, Cap. 6. Art. 17. "If any deposed Minister shall presume to Celebrate any Publick Ordinances, he shall be pronounced Excommunicate immediately. They would not allow such an one the lowest Privilege of a Private Christian, so much as to esteem him a Member of the Church.

They enacted other proper Laws for the People; That they should not hear, or follow, or encourage any such, under Pain of Censure also. "Forasmuch, (says the *Book of Discipline*, Cap. 14. Art. 12.) as that it is neither Lawful nor Expedient to hear the Popish Preachers, nor any others who have intruded themselves without a Lawful Call; the Flocks shall be hinder'd by the Pastors from going to them; and such as shall go, shall be called into the Consistory, and Censured according to the nature of their Offence.

Now Two Things are to be observed in this Canon; 1. That it is no more Lawful to go to hear Preachers who intrude themselves without a Lawful Call, than it is to go and hear Popish Preachers. 2. That all Persons are Intruders, and have no Lawful Call, who take upon themselves the Office of Preaching, contrary to the known Rules and Orders of the Establish'd Church; or else Preach after they have been silenced, suspended, or deposed by Lawful Authority. So that if our Controversies in England were to be determined by this Canon of the French Church, Separation would quickly be at an end; if Men would but be once persuaded to believe it unlawful to Preach, or hear others Preach, without

out a Lawful Call, and contrary to the Rules and Orders of the Establish'd Church.

That this was the constant Sense of the French Church, appears from another Canon made in the Synod of *Gersean*, 1601. Cap. 4. Art. 22. in reference to the People of *Montanban*; where it is decreed, "That because they suffered and encouraged one *Girard*, a Minister that had been suspended by the Synod of *Languedoc*, to Preach among them after his Suspension, they should thereby incur Censures themselves.

The Synod of *Alex* also made a very good Canon to prevent Disorders of this Nature. "That whereas it might happen, through the Corruption of the Age, that a Minister deposed in one Classis or Province, may intrude himself into another, and take upon him to Preach the Word, before the Meeting of the National Synod, by which all the Churches of this Kingdom may be advised of the said Deposed Person; This Assembly doth exhort all Pastors and Consistories, not easily to admit any Stranger from another Province into the Pulpits; unless they be very well acquainted with him. And as for Apostates, the Pastors of the adjoining Churches in which the Revolted live, shall give speedy and publick Notice of these Apostates; that so none of our Churches or Ministers may be surprized by them.

We see all possible care was taken to prevent the Preaching, and Hearing, of Silenc'd and Depos'd Ministers, both in Separate Meetings, and their own Churches. And this good Piece of Discipline was always observed in the French Churches, being instilled into them by *Beza*, and their first Reformers. For the Judgment of *Beza* against Preaching, when silenced by Authority, was peremptory, and famous not only in the Church of *France*, but *England* also. For, being consulted upon this very Point by some

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Dissenting Brethren in *England*, about the Year 1568. when Subscription was pressed by the Queen's Authority, he gave them this Answer: "As to the Silenced Ministers, says he, if the Pressing of Subscription continues, my Advice is, rather to live privately, than yield to it. For either they must act against their Consciences, or else quit their Employments. For as for the Third Thing which might be supposed in this Case, that is, the Exercising their Functions against the Will of the Queen and the Bishops; we tremble at the thoughts of it, for such Reasons as may easily be imagined, though I say never a word about them. *Beza*, Ep. 12. *ad Fratres Angl.* p. 105.

This Answer and Resolution of *Beza*, to give it its just Praise, seems to have done good Service in *England*, in stopping the intended Separation at that time; and probably might leave those useful Impressions upon the Minds of our Old Nonconformists, which we find the sober Part of them were possessed with; That if they were Silenced for not Subscribing, they ought to submit and live as private Christians in the Communion of the Church; and not set up Separate Meetings, and Preach against the Will of their Superiors. Which was the known Judgment of Mr. Fox, Dr. Humphreys, Perkins, Gifford, Rathband, Ball, Bradshaw, Hilderham, and Dod; whose Authorities have often been produced by others, and it is beside my present purpose here to repeat; who am only concerned to shew what was the Judgment and Practice of the *French Church*.

I will end this Chapter with the 26th Article of the *French Confession of Faith*. "We believe that it is not lawful for any Man to withdraw himself from the Congregations of God's Saints, and content himself with Private Devotion; but all are jointly bound to keep and maintain the Unity of the Church, &c. And whoever Separate themselves

“ selves from the Establish’d Order, do resist the Ordinance of God. * And in case they draw others aside with them, they do act very perversely, and are to be accounted as Mortal Plagues.

Mr. *Quick* himself observes, † That Discipline was always strictly exercised upon Delinquent Ministers in the worst of Times: They were deposed and ejected, if they deserved it: But yet he cannot say, any of these set up Separate Protestant Meetings; but they generally turned Papists, and took up for good and all in the *Romish* Synagogue. So effectual was their Discipline in Silencing Delinquent Ministers, and yet happy in keeping all that called themselves Protestants, to One Church and One Communion.

CHAP. VI.

That the French Church condemns Occasional Conformity, as much as the Church of England.

THE last Expedient of the Church of *England* to preserve Unity, was the Censuring of Separatists, and denying them the Privilege of Occasional Communion. I speak not now of the late Bills about Occasional Conformity, which have been the Subject of a warm Debate among those who are professed Members of the Church: For these not being yet enacted into Laws, and being rather Civil than Ecclesiastical Acts, come not within the compass of this Discourse: But I speak of such Laws as are actually in being, which all the Members of the Church must acknowledge to be Laws; I mean the Canons which are in force, and may legally and with good

* Note That this last Clause is in Mr. *Quick*’s Translation, though it be not in some other Editions.

† *Quick*’s Introduction to the Synod, Sect. 13. p. 98.

Authority be put in execution. The 27th of these Canons speaks to this effect: "No Minister when he celebrateth the Communion shall wittingly administer the same ~ to any that refuse to be present at Publick Prayers, according to the Orders of the Church of England; nor to any that are common and notorious Depravers of the Book of Common-Prayer, and Administration of the Sacraments, and of the Orders, Rites, and Ceremonies therein prescribed, or of any thing that is contained in any of the Articles agreed upon in the Convocation, 1562. or of any thing contained in the Book of Ordering Priests and Bishops; or to any that have spoken against and depraved His Majesty's Sovereign Authority in Causes Ecclesiastical; except every such Person shall first acknowledge to the Minister before the Church-Wardens, his Repentance for the same, and promise by word, if he cannot write, that he will do so no more; and except, if he can write, he shall first do the same under his hand-writing, &c.

The Title of the Canon is, *That Schismatics are not to be admitted to the Communion*: And it is agreed on all hands, both by Churchmen and Dissenters, that the Design of the Canon was to deny Separatists the Privilege of Occasional Communion. For every Minister so far as he is obliged by this Canon, is under an obligation not to admit them to Communion, but upon the Conditions specified in the Canon. Now the Question is concerning the Legality and Justice of this Canon: Dissenters say, it is simply and universally unlawful, and give it as one Reason among others for their Nonconformity. See Mr. Baxter's *Engl. Nonconform.* c. 29. To which I say that the same Reason will hold for Nonconformity in the Church of France: For their Rules require Ministers to use the very same Discipline. Beza in his Epistle to the French Church in London, passing

passing his Judgment upon certain Articles drawn up by them, approves this among the rest; "They that are either lawfully Excommunicate, or do unlawfully and with scandal withdraw themselves from any Church, ought not to be allowed the use of the Sacraments, till they have made Legal Satisfaction to the Church. *Reza Ep. 24. Art. 21.*

The 13th Article in the same Epistle says farther, "That whoever is lawfully Excommunicate in any particular Church, or unlawfully cuts himself off from it, does thereby exclude himself from all the Privileges of the Catholick Church, and is not to be received into any other Particular Church, without making Satisfaction, &c.

Now I presume a Legal Satisfaction will at least imply an Acknowledgement of the Fault, and a Promise of Amendment for the future. And if so; if the same Conditions be required of Separatists in the French Church, before they are to be admitted to the Communion, Wherein does their Discipline differ from that of the Church of England?

Calvin says in general, "Of all such as fall off from the Church, either through Rigor of Discipline, or Scandal of the Cross, if they make an open Separation from the Church, they are by no means to be admitted to the Holy Supper. *Sin palam Discessionem ab Ecclesia faciunt, ac eos Evangelii pudet vel vader, nulla modo admittendi sunt ad sacram Canam.*" *Ep. to Menso Poppius. p. 205.*

If it be said, these are only private Authorities; I Answer, They are such as are agreeable to the Canons in the Book of Discipline; One of which says, "Such as care not to come to our Publick Christian Congregations, but only upon those days when the Sacrament of the Lord's Supper is Celebrated, shall be Censured, and admonished of their Duty; and to this purpose they shall join themselves to one certain particular Church. *Discipl. Cap. 12.*

And the next Canon says, "They who make a Trade of Hearing the Word of God in one Church, and of Receiving the Sacraments in another, shall be censured, and by the Advice of the Classis or Provincial Synod, they shall be appointed to join themselves to that Church which is nearest and most convenient for them. *Ibid. Art. 13.*

These Canons not only prohibit Occasional Communion to such as absent themselves from the Service of the Church, but also to such as frequent not their own Parochial Churches. Which justifies another Canon of our Church, which Mr. B. also excepts against; that is, the 28 Can. which says, "Ministers shall not admit Strangers to the Lord's Table among others, but forbid them, and remit such home to their own Parish Churches and Ministers, there to receive the Communion with the rest of their Neighbours." I can see no difference between this Canon, and that last mentioned of the *French Discipline*: And yet Mr. B. makes this Point also a sufficient Reason for Ministers Nonconformity. *Eng. Noncon. c. 30.*

He says, "Parish-Bounds are but an Human Order for Conveniency. As if Parish-Bounds in *France*, were not the same Thing that they are in *England*!" But the Benefit of an able faithful Minister, and the Choice and Use of such, where they may be had, is of Divine Appointment. Then at least the *French Church* Sins as much as the Church of *England*, in Remanding every one back to his own Parish, against a Divine Appointment. "But some Parishes have Ministers, that cannot, or may not, be suffer'd to Preach. And I shall shew in due time that this was the Case of the Church of *France* too; which Defect they supplied, by ordering *Calvin's Homilies* * to be read: And yet they did

* See below, *Book II. Chap. 2.* and *Book IV. Chap. 10.*

not think this a sufficient Reason to allow Men to go for Communion from their own Parish-Churches. But he says, "Every Christian is related to all the Catholick Church, and as he hath need, hath right to the Communion of Saints out of his Parish. There is no question but that both the *French* and *English* Church knew this as well as Mr. B. But what is this to those that have no need to go out of their Parish for Communion? Is there no Difference between Ordinary and Extraordinary Cases? Then all Ordinary Rules may be broken, because they do not bind in Extraordinary Cases. If Men have occasion to travel to other Parishes or Countries, it is fitting they should be allow'd to Communicate in those Places, whither Necessity calls them: But it does not hence follow, that it is Unlawful to bind Men by a Canon to Communicate in their own Parish-Churches, who have no Necessity to do otherwise: And yet thus Mr. B. argues, both against the *French* and *English* Churches; though he designed it only against the Church of *England*.

I observe Two Things farther in the Practice and Discipline of the *French* Church, relating to this Matter; 1. That no Stranger can be admitted to Communion in any Church, without Testimonials from his own Church; which was an Old Rule of the Primitive Church, revived by the Second Synod of *Paris*, 1565. Cap. II. Art. 26. which says, "Ministers are advis'd not to receive the Members of any other Churches to the Lord's Supper, without a sufficient Attestation produced by them, under the Hands of their Pastors or Elders, if it may be had. And *Beza* says, they observe a like Rule at *Geneva*, unless either the Persons be otherwise sufficiently known, or will submit to a private Examination. *Beza*, Ep. 20. p. 149.

The other Thing I observe in their Constitution, is something more remarkable, being an Instance of

Power that the Church of *England* could never yet lay claim to ; which was, That no Protestant could enjoy any such Civil Offices among them, as were particularly specified by the Edict of *Nants*, unless he was recommended by the Publick Testimonials of the Church. For so the Synod of *Tonneins* decreed, with a Menace of Excommunication to them that should do otherwise : " This Assembly ordained, " That such Persons who get themselves preferred to " the Government of our Cautionary Towns, or " unto the Office of Counsellors in the Mixt Courts, " or shall obtain any other Places granted to Gentle- " men professing our Religion ; without taking the " necessary Testimonials, according to the Letter " and Import of the King's Writ for Governors, and " the particular Articles for Counsellors in Sovereign " Courts ; they shall be declared Deserters of the " Union of our Churches, and prosecuted with all " Church-Censures. Synod of *Tonneins*, 1614. Cap. 8. Art. II.

The Ground of this Canon, was the 49th Article of those which are called the Secret Articles of the Edict of *Nants* ; which says, " The Vacant Offices, " of which those of the said Religion shall be pro- " vided in the Chambers of the Edict, shall be sup- " plied with Persons capable ; who shall bring a " Certificate from the Synod or Classis unto which " they do belong, that they are of the said Religi- " on, and Honest Men. See this Art. in the 1 Vol. of the *Synodicon*, p. 93.

This is a plain Evidence, that to qualify Men for those Civil Offices, the Testimonials of the Church were required ; and it is not to be supposed that they would give their Testimonials to any that were not of their Church, or made a Separation from it. Whence it appears, that they not only prohibited Occasional Communion, but had power to deny those that were not of their Communion, the Privi-
lege

lege of Civil Offices ; which none could regularly obtain without Testimonials from the Church : Which is something more than is now exacted in the Church of *England*.

If it be said notwithstanding all this, That Men had not the same Reasons for Scrupling Conformity in the *French* Church, or Separating from it, that they have in the Church of *England* : Though I have already taken off the main force of this Plea in the 4th Chapter of this Book ; by shewing, That Subscription is rather more difficult in many Cases in the *French* Church, than it is in the Church of *England* ; yet, to answer it more fully, I will proceed to examine the several particular Objections that are made against our Church, relating either, 1. To her Articles and Homilies. Or, 2. To her Liturgy. Or, 3. To her Ordinations, Government, and Canons ; and shew, That all such Objections may be answered, and the Things excepted against be fairly justified, upon the Principles and Practice of the Reformed Church of *France*. I will begin with the Objections made against the Articles and Homilies ; which shall be the Subject of the next Book.

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 obtain without Testimonials from the Church:
 which is sometimes expressed in the

BOOK

*The Objections against the Articles and Homilies of
 the Church of England, consider'd, and answer-
 ed upon the Principles and Practice of the Re-
 formed Church of France.*

CH. A. R. I.
*That approved Writers of the French Church, allow the
 Articles of the Church of England, as Lawful to be
 Subscribed.*

WHat is meant by Subscription to the Articles
 of our Church, is not exactly agreed by
 those that Subscribe them. Some take them only for
 Articles of Peace; and they by Subscription mean
 no more than this; That they will so far own and
 submit to them, as not Publickly to Dissent from
 them, or Teach any Doctrine that is contrary to any
 thing contained in them. This seems to have been
 the Judgment of Archbishop Bramhall, Bishop Fowler,
 and others. But generally, Subscription is consider-
 ed in a stricter Sense; as implying a Declaration of
 our own Opinion, and not as a bare Obligation to
 Silence only: And this seems rather to have been
 the Intent and Meaning of the Church. But now
 in this stricter Sense, Beza professes in his Letters to
 Bishop Grindal, That he knows no Orthodox French-
 man, but who could as heartily Subscribe the English
 Confession, as their own. "For, says he in one
 place, we believe your Churches do in All Points
 of Doctrine agree with ours." And in another;
 "As to what concerns your Faith or Doctrine, re-
 ceived

ceived by Publick Consent, and confirmed by Royal Authority; I suppose there is no Man that thinks rightly of these Matters, but will embrace it as true and certain. *Besa, Ep. 8. & 89.*

Peter du Moulin speaks much to the same Purpose, in his Defence of the French Confession, against *Arnonx* the Jesuit. "Our Adversaries, says he, under

pretence that the Church of England hath another Form of Discipline than ours is, charge us that our Religion is diverse: But Experience confuteth

this Accusation; For we Assemble with the English in their Churches; We participate together in the Holy Supper of our Lord; The Doctrine of

their Confession is wholly agreeable unto ours. *Buckler of Faith, p. 345.*

Mr. le Moyné says, "The English Confession has been highly approved by all the Protestant World; and that it really deserves the Praises of all good

Christians. For there cannot be any thing made more wise than that Confession, and the Articles of Faith were never collected with a more just

and reasonable Discretion. Letter to the Bishop of London, at the end of *Dr. Stillingfleet's Unreasonabl. of Separation.*

CHAP. II.

Of Particular Exceptions against the 39 Articles, and Consent of the French Church in the Controversied Articles, 3, 4, 8, &c. to the 20th.

MR. B. in his *Engl. Nonconform. cap. 24.* professes he can subscribe all the Doctrinal Articles as true; but he says, "The words of them in the obvious Sense, are many times liable to Exception; and there are many things in the Articles that good Men may Scruple." His first Instance is the third

Article. He says, "Learned Men doubt of Christ's going down into Hell." Then sure they must doubt of the Apostles Creed too: For it is an Article of that, as well as of the *English* Confession. But I suppose he would have said, that some doubt of the Exposition of that Doctrine of Christ's Descent into Hell. Yet this will not mend the matter: For the Church gives no Exposition of it in that Article; but only says, It is to be believed that he went down into Hell. Now who those good Men are, that doubt of this, and allow at the same time of the Apostles Creed, one would be glad to know, for their rare Faculty of Distinguishing without a Difference: Or if they doubt of the Apostles Creed, as well as the Article of the Church of *England*, the Question will then be, Whether they are good Men. The *French* Church says nothing in particular of this Article in her Confession; but yet she allows the Article, because she owns every Article of the Apostles Creed; whereof this is one. So that here is no difference between the Two Churches upon this Point: They both own the Article in Terms; and our Church gives no Exposition of it, but leaves Men to a reasonable Latitude with Sobriety to put their own Sense and Meaning on it. So much was Mr. B. mistaken, when he said, That Learned and Good Men doubt of Christ's going down into Hell! This is ominous to make such a Blunder in his first Exception; let us see whether he was more Lucky in his Second.

2. He says next, that the Doctrine of the 4th Art. "That Christ's Body in Heaven hath Flesh and Bones, is contrary to Two General Councils; the 2d of *Nice*, and that of *Constantinople* before it." What follows hence? That good Men may scruple this Article? Then by the same Reason they may scruple the 28 Art. which denies Transubstantiation; for the contrary Doctrine was establish'd at least in Two such General Councils, *Lateran* and *Trent*. We see any

any Argument will serve against the Churches Articles, though it open a door for Popery, under pretence of easing Scrupulous Men. But it is well the *French Confession* may be scrupled by his good Men upon the same Ground. For the 15 *Art.* of their Confession, * "proves the Truth and Propriety of "our Saviour's Human Nature, after his Assumption "into Heaven; from that Text of *St. Luke*, 24. 39. "A Spirit hath not flesh and bones, as ye see me have." It is the same thing with them, not to have Flesh and Bones, as not to have a true Human Nature. So that if we deny, that Christ hath Flesh and Bones in Heaven, we might as well deny, the Truth of his Humanity also. But the *French Church* never thought fit to condescend so far to these Scrupulous Men, as in Complement to them to drop the Article, which asserts the Truth of our Saviour's Human Nature.

3. He says the 8th *Art.* is scrupled by many Conformists, because it requires the Damnatory Clauses of the *Athanasian Creed* to be wholly received and believed. What kind of Conformists these are I know not; but I have shewed elsewhere, that their Scruples would have been no less, about these Damnatory Clauses, in the Church of *France*.

4. He says, Bishop *Taylor* was against the 9th *Art.* about *Original Sin*. Then, I say, he was against the 10 and 11 *Art.* of the *French Confession*. A private Man's Opinion is no reason for the Church to throw away her Doctrine: But if he does Bishop *Taylor* wrong, he must answer for it.

5. Many, called *Arminians*, are against the 10th *Art.* which says, We have no Power to do good Works without the Grace of God preventing us. It was kindly done of Mr. B. to put the *Arminians* among those good Men, whose Scruples ought to be considered: But neither the Assembly of Divines, who

* See also Calvin Admon. ult. ad Westphal. p. 714.

drew up the Confession of Faith to be presented to the Parliament in 1646, nor the French Church, ever had any regard to such Scruples. For the former decreed, "That Man by his Fall into a state of Sin, hath wholly lost all Ability of Will to any Spiritual Good accompanying Salvation: So as a Natural Man being altogether averse from that Good, and dead in Sin, is not able by his own Strength, to convert himself, or to prepare himself thereto."

See the Advice of the Assembly of Div. to the Parl. Cap. 9. Art. 3. And for the other, I have proved before in the Chapter about Subscription, That the French Church obliged all her Ministers not only to Subscribe, but Swear to the Decrees of the Synod of Dort against the *Arminians*; and made almost an hundred Canons of her own in one Synod to secure the same Points against them. How comes this then to be a Charge also against the Church of England for want of Moderation?

6. But many Conformists are against those words of the 11 Art. *We are accounted Righteous before God only for the Merit of Christ.* I doubt Mr. B. was mistaken in his Men, and does them manifest wrong; for I never yet heard of any such Conformists. But if any such there be, they must be as much against the Protestant Doctrine of Justification in all other Churches; and particularly the 18th Art. of the French Confession, which says, "We believe that our whole Righteousness is founded in the Remission of our Sins; which, as David saith, is our only Happiness. Wherefore we do utterly reject all other means, by which Men think they may be justified before God; and casting away all opinion of our Virtues and Merits, we do altogether rest upon the sole Obedience of Jesus Christ, &c."

As for Mr. B's Reason, which he brings to prove, That the Conformists contradict this Article; because they say, There is a subordinate Righteousness spoken

ken of in Scripture ; *Calvin* has long ago proved that to be a mistake, or rather a Sophism in Argumentation. For things that are Subordinate do not contradict one another ; as he argues well against the Council of *Trent*. " We freely confess, that the good Works of the Faithful are sometimes honoured with the Title of Righteousness. But forasmuch as all the whole worth of such Works flows from no other Fountain but that of Free Grace, it would be absurd to say they take off any from that. Why do they not remember, what they learned when they were Boys at School, That what is Subordinate to another thing, does not contradict it. *Annot. Concil. Trid. sess. 6. Tom. 8. p. 245.*

If *Calvin* had had to do with Mr. B. he would have sent him to School again with the Fathers of *Trent*, to have learned, That a Subordinate Righteousness does not contradict our being accounted Righteous only for the Merits of Christ.

7. He says, Many think that good Works spring not necessarily from Faith, as the 12th *Art.* speaks, but freely. But if any think so, they are ignorant Objectors, and contend about words to no purpose. For Necessarily and Freely do not always contradict one another. However, the 22d *Art.* of the *French* has the very same word.

8. Many think that Merit of Congruity may be held, against the 13 *Art.* " And that Men by Natural or Antecedent Works may be made meet to receive Grace ; which Dr. *Hammond* in his Annotations seemeth much to insist upon, under the name of Probity. But does the Dr. ever say that Men by meer Natural Works, done without all Grace, may deserve Grace ? does he own this Merit of Congruity ? Does he not always ascribe all Goodness to the Grace of God ? Even the Probity he speaks of, was an Effect of Grace, in such Jewish Profelytes as *Cornelius*, and such other Devout Men, who feared God,

God, and wrought righteousness, and were accepted of him, *Act. 10. 35.* But the Dr.'s Authority, right or wrong, must be made use of to justify *Pelagians*, and such Good Men, who have Scruples upon them about the Grace of God, and Man's Natural Ability to do Good.

9. His next concern is for Dr. *Hammond* again, and his Followers, who subscribe the 14th *Art.* and yet "write for Good Works over and above God's Commandments, as only Counsell'd by God, and Voluntarily done; which this Article calls Arrogancy and Impiety." That which the Article condemns is the Popish Doctrine of Works of Supererogation; that is, "such Voluntary Works, whereby Men declare, That they do not only render unto God as much as they are bound to do; but that they do more for his sake than of bounden Duty is required; whereas Christ saith plainly, *When ye have done all that are commanded you, say, We are unprofitable Servants.*" If Dr. *Hammond*, or any of his Followers, writ for Works of Supererogation against this Article, the Church had no reason to consider their Scruples: For this is the Doctrine of all Protestant Churches. But if Mr. B. again charges them falsely, he alone must answer for it.

10. He says next, The 15th *Art.* is denied by them that think Infants Sinless when Baptized. What then must these Good Men's Scruples also be considered, and the Church cashier this Article, which only asserts Christ's Prerogative, against the Papists, of being the only Person in our Nature that ever was without Sin? This were to own not only the Virgin *Mary*, but all other Infants, to be born without Original Sin, and to give a Superseas to the 9th Article and this together, contrary to the Doctrine of all other Protestant Churches.

11. Many deny falling from Grace given, against the 16th *Art.* But did ever any good Christian deny Falling from Grace in the sense of the Article; that

that is, Falling into deadly Sin after Baptism? Let us hear the words of the Article it self: "Not every deadly Sin, willingly committed after Baptism, is the Sin against the Holy Ghost, and Unpardonable. Wherefore the Grant of Repentance is not to be denied to such as fall into Sin after Baptism. After we have received the Holy Ghost, we may depart from Grace given, and fall into Sin, and by the Grace of God we may rise again, and amend our Lives; and therefore they are to be condemned, who say, they can no more Sin, as long as they live here; or deny place of Forgiveness to such as truly repent." Here falling from Grace given, is explained by falling into deadly Sin after Baptism, which none ever denied, except *Catharists* or *Libertines*, who call their foulest Vices no Sins after Regeneration; if Learned Men give us a true Account of their Doctrine. * And would the Church do well to favour these Men's Scruples also?

12. He says, Dr. *Hammond* and his Followers, seem to deny the absolute Election described in the 17th Art. This is but faintly spoken, he durst not charge them home here. They only seem to deny it: Then perhaps Mr. *B.* misunderstood them, and they did not deny it. But if they did, the Church is not obliged to alter her Doctrine in Complement to them, no more than the *Dutch* or *French* Churches did, out of respect to *Arminius*, in the Synods of *Dort* and *Charenton*.

13. But many good Men think some are saved that live up to the Light of Nature; "And yet the 18th Art. curseth them that say so." Mr. *B.* does not deal fairly with this Article; for he leaves out the principal thing upon which the Curse is laid; which is, That Salvation may be had other ways than by

* Calvin cont. *Libertin.* Cap. 18. Tom. 8. p. 389.

Dr. *Joh. Rainold.* *Theses de Scriptura.* Thesi. an. 9. p. 69.

the Name of Christ. The words of the Article are these; "They are to be had accursed, that presume to say, That every Man shall be Saved by the Law, or Sect, which he professeth; so that he be diligent to frame his Life according to that Law, and the Light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be Saved."

Now there is a great difference between saying, Every Man shall be Saved by the Law or Sect which he professeth, without any Regard to the Name or Merit of Christ; and saying, Some are Saved that live up to the Light of Nature; when those who say it, affirm at the same time, that they are not Saved by Virtue of the Law of Nature, (though that be the only Law they have to walk by) but by the Name and Merit of Christ, without which no one can be Saved. The one is expressly condemned and accursed in the Article; but some think the other is not so, because it derogates nothing from the Death and Satisfaction of Christ, who may be a Saviour by God's infinite Mercy to some, who never had any more than a Virtual and Implicit Knowledge of him. The one is a Doctrine of the *Alchoran*, invented on purpose to promote the Policy of the *Turkish Empire*; the other a Doctrine embraced by Christians of Note in all Ages, from *Justin Martyr* to *Zuinglius*, and the Reformation; and, by those that embrace it, is not thought contrary to the present Article; tho Mr. B. makes them flatly contradict one another.

But however that Matter be, it is certain the Church of *England* advances no other Doctrine, than is delivered in several Articles of the *French Confession*, more especially the 13th and 17th. which says, "That the Sacrifice of Christ is the only Thing that reconciles us unto God; and that there is no other Means or Remedy, whereby to obtain Remission of Sins, but only his Death for our sakes."

If so, Salvation cannot be attained by the Law of Nature, excluding the Name of Christ.

14 His next Exception is in favour of the Churchmen, who "like not the Description given of the Visible Church in the 19th Art. and think that the Church of Rome never erred in Matters of Faith; contrary to what is there asserted." But what is that Description of the Visible Church, which they dislike? Why, "That it is a Congregation of Faithful Men, in which the pure Word of God is Preached, and the Sacraments are duly Administered, according to Christ's Ordinance, in all those Things that of Necessity are requisite to the same. And are there any Churchmen that dislike this? Yes, because there is no mention of Bishops or their Government in it. And would Mr. B. have liked it ever the better, if there had? No; but he is concerned for the Churchmen, who cannot Subscribe this Article, but contrary to their Judgment. But these Episcopal Churchmen have often told him and others, That it is not contrary to their Judgment to Subscribe this Article: For in all their Disputes with the Papists, they never require more than these two Notes of the Church. They say with Bishop Andrews, "That though Episcopal Government be of Divine Institution, yet it is not so absolutely necessary, as that there can be no Church, nor Sacraments, nor Salvation without it. He is blind that sees not many Churches flourishing without it; and he must have an Heart as hard as Iron, that will deny them Salvation. Something may be wanting, that is of Divine Right, in the exterior Regimen of the Church; and yet Salvation be obtained therein. *Respons. ad 2. Epist. Melancthon. Opusc. p. 176.*

Now this is the Case of the French Church, which Bishop Andrews and his Followers allow to have all the Necessary and Essential Notes of a true Church, though

though Episcopal Government was never settled among them.

On the other hand, the *French Churches* furnish the Episcopal Divines with Arguments against Mr. B. and their other Adversaries. For they say, That where Episcopal Government and Superiority is regularly settled in any Church, there it is so far necessary to submit to it, as that they who do otherwise are guilty of raising a Schism in the Church. So that though Episcopal Government be not an Essential Note of the Church, where it cannot be had; yet it is so far necessary to the Well-being of a Church, where it is Legally established, and may be had, that it is Schismatical to attempt any Innovations, or raise Stirs and Divisions about it. And if thus much be granted to these Episcopal Divines, they will have no need to have Episcopal Government put into the Article, as a Third Note of the Church; though the Good Men the *Brownists* were once for having Discipline made a Third Note; and so aggrieved for the want of it, that they unchurched the Church of *England*, and forsook her Communion upon it; And I wonder Mr. B. should forget to mention their Scruples also here, as fit to be considered.

But Mr. B's Eye was only upon the Churchmen, who he would fain charge with Opposition to this Article: Therefore he says farther, some of them deny that the Church of *Rome* hath erred *de Fide*. I have heard of some Churchmen, who would charitably think, that the Fundamentals of Christianity have been all along preserved among the Corruptions of the *Romish Church*; but I never heard of any that undertook her Vindication so far, as to say, She was never Guilty of any Errors in matters of Faith. And if Mr. B. knew any such, he would have done well to have Named them. But admit there were any, their Dissent is no Argument to the Church to alter

alter her Doctrine, which is the same that is maintained in all the Reformed Churches. I will here recite the 28th Art. of the *French* Confession; and let the Reader judge, Whether it does not rather bear harder upon the *Romish* Church for her Errors, than our Article does. "We protest that where the Word of God is not received, nor any Profession of Obedience made to it, and where there is no Use of the Sacraments, that there, properly speaking, we cannot judge there is any Church. Therefore we condemn the Popish Assemblies, because the Pure Word of God is banished out of them; and also the Sacraments of Faith corrupted, adulterated, falsified, or even abolished; and for that all kinds of Superstitions and Idolatries reign in them. Therefore we hold, that all those who join in such Actions, and communicate with them, do separate themselves from the Body of Christ. Yet because there are some small Footsteps of a Church in the Papacy, and the substance of Baptism remains among them, the Efficacy of which depends not upon him that Administers it; we confess that they that are Baptized there, do not need a second Baptism.

Calvin speaks much after the same manner in his Letter to *Zozimus*, p. 51. "*Sic Papistis detrahimus Ecclesiae nomen, ut tamen illic quasdam manere reliquias Ecclesiae non negemus.*" We do deny the Name of a Church to Papists, as only to say, There remain some Relicks of a Church among them." Upon which account he thinks Baptism administred by them to be valid, though it be administred by Idolaters, and corrupted by their Superstitions. See also his 2d Epistle to *Zozimus*, p. 57. And his Epistle to *Farel*, p. 258.

C H A P. III.

That the Churches Power to decree Rites and Ceremonies, according to the 20th Art. is acknowledged by the French Church.

MAny and various are the Objections against this Part of the 20th Art. *That the Church hath Power to decrees Rites or Ceremonies.* 1. Some say, All Ceremonies are to be left to Christian Liberty, and therefore the Church has no Power to enjoin any. So the Scotch Minister told King James, "That he would hold Conformity with His Majesty's Ordinances for Matters of Doctrine; but for Matters of Ceremony, they were to be left in Christian Liberty unto every man. See Rogers's *Expos. of the Art.* p. 104.

2. Others go farther, and assert upon a worse Principle, That the Church has no Power to decree Rites and Ceremonies, because nothing is to be done in the Worship of God, for which we have not an express Divine Command in particular to determine us. Both which are such absurd Paradoxes, that Mr. B. himself could never digest them; and it must be owned he has writ as severely as any man against them. But yet he cannot let this Article pass wholly without a Stricture. For he says, "The Churches Power to decree Ceremonies, being unlimited in this Article, is doubted of by good Christians." But those good Christians sure were none of Calvin's Disciples, nor governed by the Discipline of the French Church, which asserts the same Power to her self and all other Churches, without any other Limitations than those expressed in our Article; that is, That such Ceremonies be not contrary to God's Word, nor enforced upon Men as Things absolutely necessary in order to Salvation.

Salvation. In the 32d. Art. of their Confession, they thus exprefs themselves: " We believe it to be expedient, that they who are chosen Governors of any Church, should consult among themselves, by what means the whole Body may conveniently be governed; yet so, as that they do not swerve from what Christ hath appointed. And this does not hinder, but that some Churches may have peculiar Constitutions, as they shall think most convenient for themselves. Then certainly; every Church is Judge for her self, both of what is expedient, and what is agreeable to the Appointment of Christ.

The next Article says, " We exclude all such Human Devices and Laws, as are introduced under pretence of Divine Worship, to bind the Conscience; but we admit such as serve to maintain Concord; and keep every Man in due Obedience. That is, such Laws as are only made for Order and Uniformity, they willingly allow of. Which they exprefs more clearly in another Confession extant among Calvin's Works: " We acknowledge, say they, that all Churches have Power to make Laws and Ordinances, for Establishing a Common Policy among themselves; because all things in the House of God ought to be done Regularly and in Order. And therefore all such Constitutions are to be obeyed, provided they be not Superstitious, nor ensnare the Conscience with an Opinion of Necessity. And such as refuse Obedience in this Case, we esteem Self-conceited and Stubborn. *Cerebrofi & Pervicaces apud nos habentur.* See this Confession among Calvin's *Opuscula*, p. 254.

Calvin has a very excellent and long Discourse upon this Matter, in his *Institutions*, Lib. 4. c. 10. n. 27, &c. too long to be here inserted: I will select only a few remarkable Passages out of it. First, he says, " If we would consult the Welfare of the Church,

" we must have an especial Regard to that Rule of
 " the Apostle, *Let all things be done decently, and ac-*
 " *cording to Order.* But now, because there is such
 " Diversity in the Dispositions of Men, such Variety
 " in their Minds, and Difference in their Judgments
 " and Tempers; no Polity can be upheld, but by
 " certain Laws, nor any Rites be observed, without
 " a Stated Form. Therefore we are so far from
 " Condemning the Laws which conduce to this end,
 " that we say, To take them away, is to cut the Si-
 " news of the Church, and render it both Weak and
 " Deformed. For there can be no Order and De-
 " cency observed, as the Apostle requires, unless
 " Laws be added, as certain Ties, to bind Men up
 " to the Observance of them. Only in such Laws,
 " Two Things must always be excepted. 1. That
 " they be not believed necessary to Salvation, and
 " imposed upon the Conscience as such. 2. That
 " they be not taken for Parts of God's Worship, and
 " Religion be placed in them.

Then he tells us what he means by Decency and
 Order. The end of Decency is, partly that by ap-
 " pointing such Rites as will create a Reverence for
 " Holy Things, we may by such Helps be excited to
 " Devotion: Partly that our Modesty and Gravity,
 " which is commendable in all our Actions, may
 " there more especially appear. And for Order, he
 " places it in the Governor's Making, and the Peo-
 " ple's Obeying, such Constitutions as are proper
 " to take away all Confusion, Barbarity, Contuma-
 " cy, Tumults and Dissentions out of the Church;
 " and preserve its Peace and Tranquillity inviolable.
 He gives several Instances in each kind, and then
 concludes with these remarkable Words; *Ita omnes*
 " *Ecclesiasticas Constitutiones, quas pro sanctis & saluari-*
 " *bus recipimus, in duo Capita referre licet: Alteræ enim*
 " *ad Ritus & Cereemonias, alteræ ad Disciplinam & Pa-*
 " *cem respiciunt.* All Ecclesiastical Laws, which we
 " esteem

“ esteem Holy and Useful, may be refer’d to these
 “ two Heads; such as relate to Rites and Ceremo-
 “ nies, and such as relate to Discipline and Peace.
Ibid. Numb. 28 & 29.

Can any one speak plainer to the Sense of the Article than this? If Ecclesiastical Laws made about Rites and Ceremonies, may be Holy and Useful, then doubtless the Church has power to decree them.

In the next Paragraph he Answers the Scruples of those whom he terms over-timorous Men, *nimis Meticulosos*, who with the *Flaccians* in Germany, and our *Brownists* in England, rejected all Church Laws about Rites and Ceremonies, as mere Humane Inventions, because they were not particularly prescribed in the Word of God. To these he Answers, “ that such Laws are founded on the Authority of “ Scripture, and so are both Humane and Divine. Which he Illustrates by the Instance of Kneeling at Publick Prayer, which is the Law of *France* and *Geneva*. “ If it be ask’d, says he, whether this be an Humane “ Tradition, which any Man may refuse or neglect “ at pleasure: I Answer, it is so Humane, as also “ to be Divine. It is of God, as it is part of that “ Decency commended to us by the Apostle, *1 Cor.* “ 14. 40. But it is of Men, as it particularly points “ out and specifies what the Scripture only declared “ in General. By this, one Example we may make “ an estimate of all things of this kind. Forasmuch “ as Christ hath not only fully comprised, but also “ clearly expounded to us in his Holy Oracles, the “ whole sum of true Righteousness, and all the parts “ of Divine Worship, and whatever is necessary to “ Salvation; in these things we are only to hear “ our Master. But in outward Discipline and Cere- “ monies, he would not particularly prescribe what “ we should do (because he foresaw that would de- “ pend upon the different condition of times, and “ he did not judge one Form agreeable to all Ages:)

“therefore in this Case we must have recourse to
 “those General Rules he has left us, and thereby
 “square those Laws that are proper to be made for
 “the preservation of Order and Decency in the
 “Church.

This is a full Answer upon true Principles, to
 those who condemn all Ceremonies as Humane In-
 ventions in the Worship of God, that are not parti-
 cularly commanded in Scripture. It were easy to
 add many other Testimonies out of *Calvin's Epistles*,
 and *Beza*, *Spanheim*, *Chamier*, *Amyraut*, *Rivet*, *Tur-*
retin, &c. but as some of these have been pro-
 duced by others, so I need not heap up Authorities
 in so plain a matter. I only add the Advice which
Calvin gave to *Farel*, and wish all who are concern'd
 would follow it. “Use your endeavour, that the
 “Brethren may not pertinaciously contend about
 “Ceremonies: We are free from all Men, yet let us
 “be the Servants of Peace and Concord. *Nos ab om-*
nibus Liberi, servi sumus Pacis & Concordiæ. They
 are Words fit to be Written in Letters of Gold, and
 would all Men but follow the Direction which is
 given, we should have no Disputes about Ceremonies
 in the Church. *Vide Calvin. Ep. 5. ad Farel. p. 5.*

But alas, Men have been so terrify'd with fright-
 ful Arguments against Ecclesiastical Laws about Rites
 and Ceremonies, that they are scarce themselves
 when they think of them. They have been made
 believe that it is Usurping Dominion over their
 Consciences, a Depriving them of their Christian
 Liberty, adding to the Word of God, Inventing
 new Sacraments, and Imposing other necessary
 Terms of Salvation upon them, more than what
 Christ appointed. Now though it might be suffici-
 ent to answer all this in general, by saying, that
 whatever force there is in any of these Objections,
 it holds as well against the *French Church* as ours,
 whose Doctrine I have shewn to be the same: Yet
 † because

because these Arguments are Popular, and gain by Noise and Terror, what they could not do by Strength, I will consider them distinctly, and shew what Answers are given to each of them in particular, by the Best Writers of the *French Church*.

CHAP. IV.

That to decree Rites and Ceremonies, is no Usurping Dominion over Mens Consciences, or infringing their Christian Liberty.

THE Ground of this Objection is only the false notion Men have entertain'd of the Freedom of Conscience and Christian Liberty; which consists not in being set free from Obedience to Humane Laws and Decrees, whether of Church or State (for we are obliged to obey for Conscience sake) but it is an Internal Liberty of the Mind, which cannot be bound to take any Doctrine or Law to be of absolute Necessity to Salvation, but only such as are imposed upon it expressly by God alone. For no King nor Church can make New Articles of Faith for us to Believe, nor impose their Laws with an Opinion of Absolute and Immutable Necessity, as if the things commanded were not Indifferent in their own Nature, but simply and universally Necessary, so as no Humane Power could alter them upon any occasion whatsoever: for so to tie up the Conscience belongs only to God. But if our Judgment be left free as to the nature of indifferent things, then it is no Usurping Dominion over our Consciences, or infringing our Christian Liberty, though we be restrained in the outward Act, upon just reasons, by the Laws of Church or State. For Charity restrains our Christian Liberty in some Cases without infringing it, and so may the Laws of Just Authority in others.

This is the Resolution of * *Calvin*, *Rivet*, and *Spanheim*, whose Authorities are produced at large by Dr. *Burel*. I add that of *Beza*, in his Epistle to the French Church in London; where he has these Words of the same Import. "Forasmuch as the Spirit of God commands us to submit to every Ordinance of Man, as well the Magistrate, who is the Guardian of Political Order, as also those who Pre- side and Watch over our Souls: — It follows, that he abuses his Christian Liberty, who obeys not willingly either the Magistrate, or those who are set over him in the Lord. *Beza*, Ep. 24. P. 151.

Again, P. 155. "The Use of Indifferent Things may be restrained, either by a Civil or Ecclesiastical Constitution. For though God only can properly bind the Conscience, yet so far as either the Magistrate, who is the Minister of God, judges it convenient for the Commonwealth, that something in its own nature lawful, should not be done; or the Church having respect to Order, Decency and Edification, makes Laws about Indifferent Things; such Laws are carefully to be observed by the Faithful; who are bound in Conscience, not knowingly and wittingly with a Rebellious Mind, either to do what is prohibited, or omit what is commanded.

Beza did not think Church Laws about Rites and Ceremonies were against Mens Consciences, when he requires Submission to them for Conscience sake. So does also their late Eminent Professor at Geneva, Mr. *Turretin*, and his Contracter *Rüschin*; saying, "That Obedience is due to Humane Laws, whether Political, or Ecclesiastical, and that for Conscience sake. — Pastors have power to make

* *Calvin*. *Inst.* Lib. 4. c. 10. n. 31. *Rivet*. *Synop. Par. Theol.* Diss. 15. n. 39. *Spanheim*. *Theol. de Libert. Chris.*

“ Canons and Constitutions about Indifferent Things, which concern not Faith and Worship, but Decency and Order; such as Time and Place, and the Forms and Rules of Prayer, and Sermons, and Administration of Sacraments, and Fastings, &c. *Riissen. Compend. Turretin*, p. 228.

They all say, indeed, that such Canons do not directly and immediately oblige the Conscience, as God's Laws do, by virtue of any Intrinsic Power of their own; but their Obligatory Power is from the Command of God, who bids us obey them for Conscience sake. But this Distinction, as explained by them against the *Papists*, though mistaken by some, does very much confirm what I have been asserting, That it is not against Conscience and Christian Liberty to obey the Decrees of the Church, provided they be not thrust upon us as the unalterable Commands of God, or prescribe in Matters of Faith and Substantials of God's Worship, which they have no Power to meddle with, but only Indifferent Things, and Circumstantials of Religion.

CHAPTER V.

That to decree Rites and Ceremonies is not to add to the Word of God.

THIS Objection proceeds upon the same Mistaken Principle with the former; to wit, That the Scripture has prescribed not only the Substantials, but also the Circumstantials of Religious Worship, and that it is unlawful to use any Rite or Ceremony not expressly enjoined in Scripture. The Absurdity of which Principle is sufficiently exposed by Learned Men, * who shew, that it is impossible to have any

* *Dr. Sherlock's Defence of Dr. Stil*, c. 2. p. 34. *Dr. Whitby Pref. Racineil. Part. 2.*

Religious Worship at all, if this Principle shou'd thoroughly prevail. All I am here to prove is, That it is no Doctrine of the *French Church* to assert, That the Decreeing Rites and Ceremonies is adding to the Word of God. They have often occasion to speak of this in their Disputes with the *Papists*, whom they urge with this Argument against Unwritten Traditions; so that we cannot be at a loss to know their Sense about it. *Chamier* has two or three whole Chapters against *Bel-larmin* and others upon this very Point, That it is unlawful to add to the Word of God: But then he explains his Meaning to be only in Matters of Faith and Manners necessary to Salvation. "If nothing
"be to be added to the Scripture, nor taken from it,
"then the Scripture perfectly contains all things necessary to Salvation. *Tom. 1. de Canone, Lib. 8. c. 6.*
n. 1.

He does not say the Scripture contains all Rites and Ceremonies that are lawful to be used, and that to use any other, is to add to the Word of God: No, he expressly denies that to be any part of the Controversy. Therefore when *Hofius* urged, That the Reformed Churches were as much guilty of adding to the Word of God as the *Papists*, because they had several New Rites and Customs not to be found in Scripture; "He charges him with Ignorance of the
"Thing in dispute, for turning the Controversy
"from Doctrines of Faith, to Points of Discipline
"and Ceremony, which Christians have always
"thought to be Matters of free Observation. *Ibid.*
Lib. 9. c. 11. n. 3.

He instances in the Custom of Singing the Psalms promiscuously, Men and Women together, and singing them in *French Rhymes*. "They say, says he,
"this is not to be found in Scripture. But what they
"infer from thence, That we add to the Word of
"God as much as they, is weak and foolish. As if
"this were to be reckoned among Articles of Faith,
"which

" which ought to be always the same; and not among
 " Matters of Decency and Order, which may be
 " changed according as the Difference of Place,
 " Times and Persons requires. In all such Matters as
 " Rites and Ceremonies, St. *Austin's* Counsel is best
 " to be followed, which he gives in his 119th Epistle,
 " *Una in his saluberrima regula tenenda est, &c.* There is
 " one safe Rule to be observed in these; That what-
 " ever Things we see or know to be ordained in any
 " Church, which are not contrary to Faith nor Good
 " Manners, and have any thing in them to excite us
 " to Good Life, we should not only not condemn
 " them, but commend and imitate them, if the Weak-
 " ness of some do not so far hinder, that it would
 " be more harm than good to do it. " Thus far *Cham-*
 " *mier* in the same Place, n. 5.

From whence it is plain, that the Crime of adding
 to the Word of God, is not committed by appointing
 New Rites and Ceremonies not commanded in Scrip-
 ture; but in propounding New Doctrines of Faith and
 Manners, which God has not commanded as Things
 necessary to Salvation. And the Reason which *Cham-*
mier gives for this difference is very sound and ratio-
 nal: Because the one are precisely determined by
 God; the other not so, but left to the Liberty and
 Discretion of every Church, to determine as she sees
 occasion, by that General Rule of the Apostle; *Let*
all things be done Decently and in Order.

Dr. *Rivet* states the Question about Adding Un-
 written Traditions to the Word of God, after the ve-
 ry same manner. " The Question, says he, is not
 " about Things pertaining to Decency and Order in
 " Ecclesiastical Assemblies, the Circumstances of which,
 " we confess, are not found particularized in Scrip-
 " ture; but only General Rules, out of which Church
 " Governors, whose Duty it is to keep Order in the
 " Church, may with Prayer to God, and considera-
 " tion of Circumstances, appoint What, and How far
 " any

“ any thing is to be observed in the Church. Therefore he charges the *Papists* with changing the State of the Controversy, from Matters of Faith to Matters of Ceremony, when they object to *Protestants*, That they add to the Word of God by their Unwritten Ceremonies, as much as *Papists* do by their Unwritten Traditions in Matters of Faith. This he justly terms False Argumentation. *Rivet, Exercit. 13. in Gen. 2. p. 71.*

To the same purpose *Peter du Moulin* in his Answer to *Perron*, of the Novelty of Popery, *Lib. 1. c. 51. p. 151.* speaking of the Pretended Power and Authority of the Church to add unto Scripture, says notwithstanding, “ There be many things that concern Ecclesiastical Policy, and Outward Order, which we do not reject, although they be not in Scripture; “ provided there be nothing in them against Good “ Manners, and that they exceed not in Number, and “ that they be not given as necessary to Salvation, and “ equalled to the Doctrine of Faith contain’d in Scripture.

So again in his *Buckler of Faith*, or Defence of the French Confession, against the Exceptions of *Arnoux* the Jesuit. *Arnoux* having said, that the 5th. Article of the Confession rejected all Observations and Customs of the Church, under the Notion of Additions to the Word of God; He replies, that this was a Misrepresentation of their Belief: “ It is false, that “ we reject all Traditions; for besides that the Scripture it self is a Tradition, there are many things “ which concern Ecclesiastical Policy, and Exterior “ Order, which are not specified in the Scripture. “ We only reject those Traditions, which, if they “ were received, the Consequence would be, That “ the Scripture contained not all Doctrines necessary “ to Salvation. *Buckler of Faith, p. 42.*

These Allegations do sufficiently shew us the Sense of the French Church, That by Additions to the Word of

of God, they do not mean as our Dissenters do, Ecclesiastical Laws or Traditions about Indifferent Rites and Ceremonies ; but such Traditions as obtrude upon Men other Doctrines of Faith, and Rules of Life, as necessarily required by God in order to Salvation.

I shall only add to these the Testimony of *le Blanc*, a Man famous for his Candor and Skill, in exact Stating of the Controversies betwixt Protestants and Papists. Now he tells us, it is the " Sense of all
" their Divines, that a Distinction is to be made be-
" twixt those things, wherein the Substance and Bo-
" dy of Christian Religion consists, and which are
" necessary by Divine Institution, not only to form
" our Faith, but our Manners, and the Polity of the
" Church ; and those other things, which are but as
" it were the Appendices to the Substance and Orna-
" ments of the Body ; and which neither in their
" own Nature, nor by Divine Institution, are Necess-
" sary, but Indifferent, and only received into Use
" for the sake of Order and Decency : Such as many
" Parts of Ecclesiastical Discipline appointed by Ca-
" non, and various Rites and Ceremonies, both Uni-
" versal and Particular, which are Matters of free
" Observation ; save only, that no one by his own
" Private Authority, may, or ought to Contemn or
" Reject them. All things of the former Kind, we
" assert to be contained in Scripture ; but not those
" latter, which are only Accidental to the Faith, and
" Manners, and Discipline of the Church : For there
" are many things appertaining to the Circumstances
" of Divine Worship and Ecclesiastical Polity, which
" we confess are not delivered particularly in Scrip-
" ture, but left to the Prudence of Church Gover-
" nors, under this General Precept, That all things
" be done Decently, and in Order, in the Church of
" God. And therefore, he says, the Doctors of the
" Romish Church labour in vain, to prove the Re-
" formed

“ formed Churches as much guilty of Adding to the
 “ Word of God as themselves ; because they observe
 “ some Rites and Ceremonies in Divine Worship and
 “ Ecclesiastical Polity, which are not particularly
 “ enjoined in Scripture ; for the Controversy is not
 “ about these. *Le Blanc Thes. de Scripturæ Plenitud.*
Part. I. n. 6, & 7. p. 56.

C H A P. VI.

*That the French Church does not Reject Ceremonies, be-
 cause they are Significant, but likes them the better upon
 that Account.*

SOME there are, who allow the Church Pow-
 er to Decree Rites and Ceremonies, but
 except against the undue Use and Exercise
 of this Power ; by which they tell us, she
 presumes to go beyond her Commission. 1. In
 Appointing Significant or Symbolical Ceremonies.
 2. In making the Observance of them necessary to
 Communion and Salvation. 3. In imposing them
 with Scandal and Offence to such as cannot comply
 with them, and thereby causing Schism and Division
 in the Church. Now, though these Objections con-
 cern not the 20th. Article, which only challenges a
 Legal Power to the Church, to Decree Rites and
 Ceremonies ; yet because they are some of the most
 Popular Objections against Ceremonies, now that we
 are upon this Subject, I will here examine them, by
 the Rules and Principles commonly received in the
 French Church ; and shew that the Church of Eng-
 land is neither so Singular, nor so Assuming, as some
 falsely represent her.

First, Some accuse her for appointing Significant
 Ceremonies ; which yet is really a Commendation :

And

And it would be a more real Objection, if they were otherwise. For to what purpose should any Church appoint useless Ceremonies, that signify nothing? But where is the harm, so long as they signify nothing but what is good and useful, and decent and becoming the Worship of God? *Calvin* would have liked them the better for this; for it is one of the Conditions which he requires in Lawful Ceremonies, "That they be Significant and Expressive of our Modesty and Gravity in Religious Actions; and that they be such Rites as will conciliate a Reverence for Holy Things, and be proper Helps to excite us to Piety." Which sure they cannot do, without signifying something.

He says farther, "That the Decency of a Ceremony, consists in an Aptitude to create Veneration for Sacred Mysteries; so as it may prove, *Idoneum ad Pietatem Exercitium*, an Exercise conducing to Devotion; or at least, may be such a Congruous Ornament to the Sacred Action, as may have its use in admonishing the Faithful with what Modesty, Religion, and Reverence they ought to handle Sacred Things. *Calvin, Inst. Lib. 4. c. 10. n. 28, 29.*

Now can all this be done by Ceremonies that signify nothing? But he says farther, "*Ut Pietatis Exercitia sint Ceremoniae, ad Christum recta nos deducant necesse est*"; That Ceremonies may be Exercises or Instruments of Piety; they should be such as will lead us in the right way to Christ." But Insignificant Ceremonies can never do this: They must be Significant, if they be Instructive; and they must put Men in mind of something that is good, if they be Instruments of Piety, and Helps to Devotion: For Devotion is an Internal Act of the Mind, and cannot be raised by Outward Ceremonies, any otherwise, than as they signify something that may move and affect us by its Signification.

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In another Place he expressly approves such Ceremonies as are Symbolical. "Lest any one, says he, should accuse me falsely, I would have all Pious Readers here bear me witness, That I do not contend about Ceremonies, which serve only for Decency and Order; nor yet against such as are either Symbols of, or Incitements to that Reverence which we owe to God. *De Reform. Eccl. c. 16. p. 278. Protestantum Symbola sunt & Incitamenta ejus, quam Deo deferimus, Reverentia.*"

Calvin then did not think it was to appoint New Sacraments, if the Church used any Symbolical Rites; which by their Significancy might put Men in mind of some Spiritual Duty, and be outward Signs to prompt Men to inward Devotion. If all such Ceremonies were New Sacraments, the French Church, which followed Calvin's Rules in this Matter, would have been as guilty of making New Sacraments, as any other: For there are abundance of Significant Ceremonies in her Liturgy, and Forms of Divine Service. I will Instance in some few.

Their Book of Discipline, Cap. 10. Art. 1. requires "all Persons to uncover their Heads, and bow their Knees, both at Publick and Private Prayers, in the Church, and in the Family, for this Reason; to wit, That they may Evidence by those External Signs the inward Humility of their Hearts, and that Homage which they pay to God." Are not these then Significant Rites, if they be External Signs to evidence and signify Mens Humility and Devotion? They say, "the contrary Customs argue great Irreverence, and give suspicion of Pride, and scandalize those that fear God, and therefore they reject them." Significancy, we see, is their Reason still: For, as they appointed the one, because they signified Reverence and Humility; so they forbid the other, because they signified Irreverence and Pride, and were an hindrance to other Mens Devotion.

In

In the Form of Ordination describ'd in the same Book, *Cap. 1. Art. 8.* there are Four Significant Ceremonies Appointed. 1. The Minister that Ordains, " must pray standing upright below the Pulpit. 2. " He must lay his hands upon the Head of the Person to be ordained. 3. He that is to be Ordained " must kneel humbly on his Knees. 4. When he is " Ordained, the Ministers must give him the Right " Hand of Fellowship before the People. And this " Form is unanimously to be observed in all the " Churches of the Kingdom.

They do not here tell us, as before, what those Ceremonies signify ; but the signification of each is so very Natural and Obvious, that there needs no Comment to explain them. The Minister who ordains, Prays standing, to signify that he acts in the Name of God, and by his Authority. He lays his Hands upon the Head of the Person to be Ordained, to signify the conveyance of Spiritual Blessing to him. The Person to be Ordained, kneels upon his Knees, to signify his Humility. And when he is Ordained, the Ministers give him the Right Hand of Fellowship, to signify that they now acknowledge him for a Fellow-labourer and Partner in the Work of the Lord. These are as significant Ceremonies as any used in the Church of *England* ; even as kneeling at the Communion, or bowing at the Name of Jesus, or signing with the sign of the Cross in Baptism ; and whatever may be Objected against the one for their Significancy, may be as well Objected against the other. Yea, Sitting it self is a significant Ceremony ; and some Men, when they please, can make use of its Significancy as an Argument, to prove it to be the most convenient Gesture at the Communion ; because it signifies our Rest in Christ. So *Didotharivus* of old in his *Alaure Damascenum*, Sitting is commended *per significationem mysterii*, for its signifying a Mystery ; to wit, our Rest in Christ. And the Authors of the

Ad-

Admonition to the Parliament, say, It betokens Rest and full Accomplishment of Legal Ceremonies in Christ. See these Authors in *Hamon l'Estrange Al-lyanc. c. 1. p. 29.*

One would hardly have guessed at this signification; had not those Ritualists expounded it to us: However, we are glad to find it has no worse signification in England; for in some Countries it has a signification which is intolerable. The *Arians* in Poland use it to signify their Familiarity with Christ as their Fellow-Creature. For which Reason it is forbidden by Four general Synods of *Lituania* and *Poland*; to wit, the Synods of *Sandomeir*, *Cracow*, *Peterkow*, and *Ulo-dislaw*, which may be seen in the *Consensus Polonus*, and the *Harmony of Confessions*. I have often thought, if there was no other Reason why Sitting should not be used, this one thing were enough to give any Man a dislike to it, That it is nowhere used as a Necessary Posture, save only by these *Arians*, who first pleaded the Example of our Saviour. For though it be used in the *Dutch Church*, (which, as Dr. *Forbes* has proved, * is the only Protestant Church that uses Sitting,) yet it is not used by them as any necessary Posture, but as an indifferent Rite and Circumstance of the Sacrament, which may be used or not used, as the Church thinks fit: For they condemn none that practise otherwise. And for the *French Church*, they are so far from thinking Sitting Necessary, that they absolutely forbid it, and enjoyn a contrary Posture; as I shall prove when I come to speak particularly to that Point. At present I only observe, that the significancy of Ceremonies is no just exception against them, unless they signify something that is Evil; in which Case they ought to be rejected, as the *Polish Churches* reject Sitting at the Communion-Table for the Reason I have mentioned: But if they

* *Forbes Irenic. Lib. 2. c. 16.*

signify nothing but what is Good, and are useful Helps to stir up our Minds to Piety and Devotion; then their Significancy is their Commendation; and he that quarrels with them upon that Account, must declare himself an Adversary to *Calvin* and all the *French Church*. As Mr. B. in effect does, when he sets himself formally to prove in a whole Chapter (*Cap. 12. of English Nonconf.*) that the Cross in Baptism is made an Human Sacrament; 1. Because it is made an Outward Visible Sign of Grace. 2. Because it is an Instituted Means of Conveying Grace. 3. Because it is a Covenanting Sign. 4. And a Symbol or Badge of the Order professed. The main of this is a False Charge, but so much of it as is true, will equally hold against *Calvin*, and all the *French Church*. 1. It is false that it is made any Visible Sign of Grace. 2. It is as false that it is made a Covenanting Dedicating Sign to God; for it is only a Declarative Sign to Man, or a Token that the Person baptized is received into the Church, and is obliged by virtue of his Baptism, to live as a Member of Christ. This being no more than what is common in all Societies, to take in Members by some Solemn Rite of Admission, in token that they own themselves Members of the Society, as Dr. *Stillingfleet* well explains it. *Unreas. of Separ.* p. 350. 3dly. It is false that it is made an Instrument or Means of conveying Grace to Men, unless he could prove that the Church pretends to apply the Merits of Christ by it, as she does by the other Sacraments. But as to its being a Professing Sign, or Badge or Symbol of our Profession, signifying our Admission into the Church of a Crucified Lord, and our Resolution to continue steadfast in it; there is no more harm in that than any other Ceremony which signifies our present State, and Wills and Intentions to abide in it. Standing up at the Creed must be a New Sacrament, as well as the Sign of the Cross, if this were a true Rule of judging what were Sacraments.

But Mr. B. will have it, that the Cross is a Sacrament, because the Preface in the Common-Prayer-Book about Ceremonies says, "The Church only retains such Ceremonies as serve to a Decent Order, and Godly Discipline, and such as be apt to stir up the dull Mind of Man to the Remembrance of his Duty to God, by some notable and Spiritual Signification (so he reads it instead of *Special Signification*) whereby he may be edified. Hence he infers, "That the Cross is a Sacrament, because it signifies Christ crucified, with the Benefits of his Cross; and the Grace of Edification, by stirring up our dull Minds by the Moral Causality of the Cause, and binding us to Constancy to Christ.

But then all Significant and Edifying Ceremonies must be new Sacraments, as well as the Cross, especially if they be apt to stir up our dull Minds to the remembrance of our Duty to God, by any notable and *Special Signification*. And putting off the Hat, and Kneeling at Prayers, which are Ceremonies of the *French Church*, will be Sacraments as well as any other. For I hope no one will deny but that they are *Special Significations* of our Inward Reverence and Humility, and are apt to stir up our dull Minds to the remembrance of those Duties also. Then *Calvin's* Rules will turn all Ceremonies into Sacraments, because he requires Ceremonies to be Incitements to that Reverence which we owe to God, and to be Exercises or Instruments of Piety, and lead us in the Way to Christ; such as will create a Reverence in our Minds for Holy Things, and be proper Helps to excite us to Devotion, and admonish us with what Modesty, Religion and Observance we ought to handle Sacred Actions. This, in the Church's Language, is to Stir up our Dull Minds by Significant Ceremonies; but, in Mr. B's Style, it is to make New Sacraments.

As if nothing could put us mind of our Duty, but presently it must commence a Sacrament; when as there is scarce any thing in the World but may suggest to us some Good Thought in an ordinary way, and work upon us as External Objects do, or Seasonable Words and Good Admonitions; which yet it would be New Divinity to term Sacraments, though perhaps some of them might bid fairer for the Name than the Sign of the Cross, or any other Significant Ceremonies of the Church, upon which Mr. B. fastens the Imputation. Nothing can be a Sacrament, but what is instituted to convey Supernatural Grace in a Supernatural way. Now let any Man prove the Church appoints any Ceremonies for this purpose, and I will own she deserves the Charge of Usurping God's Authority: But if it cannot be shewed that she appoints them to signifie, or by their significancy, to work any other than Common and Ordinary Effects upon our Minds, in an Ordinary and Natural Way; such as External Objects, and Decent Circumstances of Action (which may be Helps to Devotion) commonly do work; then Men do ill to wound and terrifie the Consciences of the Simple, by making them believe so false a Charge against the Church; which tends not only to the prejudice of Truth and Peace here, but to the Scandal of all the Churches of the Reformation, and more particularly the Church of France, whose Principles and Practice I have shewed to be the same with those of the Church of England, and consequently as liable to the same Accusation.

I have insisted a little the longer upon clearing and vindicating this Point, because the Charge that is brought against the Church is so very heavy, and urged with so much Confidence by those that form it:

C H A P. VII.

That the French Church makes her Rites and Ceremonies as necessary as the Church of England does.

THE next Charge against our Church is, That she uses an Exorbitant Power in making Indifferent Rites and Ceremonies become necessary; which is to alter their Nature, and make New Terms of Communion and Everlasting Salvation. To which I answer, That the Charge is false in every part of it: The Church neither alters the Nature of Indifferent Things, nor makes them properly New Terms of Communion, or Terms of Salvation. First, she makes no alteration in the Nature of Indifferent Things, but only restrains their Use in the Outward Act, without laying any Doctrinal Necessity upon them, which is the only thing that can alter their Nature. She does not say, they are absolutely necessary and immutable in their own nature, nor impose them as necessary for all Times and Places, nor oblige any other Church besides her own Members, nor her own Members to take them for Particular Commands of God which no Man can alter; but all she requires is, Conformity in the Outward Act, for the sake of Peace and Union, and Decency and Order. This Declaration is made by the Church her self in the Preface of the Common-Prayer-Book, about Ceremonies. "Those Ceremonies which remain, were retained for a Discipline and Order, which upon Just Reasons may be altered and changed, and therefore are not to be esteemed equal with God's Law. — And in these our Doings, we condemn no other Nations, nor prescribe any thing but to our own People only. For we think it convenient, that every Countrey should use Ceremonies, as they shall think best to the setting forth of God's Honour

"Honour and Glory." This certainly is the true Liberty of all Christian Churches, to appoint what Indifferent Ceremonies they think fit for their own Members : But it is no part of Christian Liberty, for the Particular Members of any Church, to condemn and slight the Laws of their Community, when made by the foresaid Rules, about Indifferent Things. For the Things are still indifferent in their own Nature, and yet they are bound to observe them. Nor is there any Absurdity at all in this, to say, That Things are still indifferent and free in their own Nature, though a necessity of Outward Obedience be laid upon us, unless the Wisdom of all Churches be deceived. *Le Blanc* speaks in the Name of all the *French* Church, when he says, "That Rites and Ceremonies appointed by the Church, are *Observationes Liberae*, Matters of Free Observation ; yet so, as that no one by his Private Authority, may, or ought to condemn, or reject them. They may be commanded then, and yet remain Indifferent and Free, according to the true Notion of Indifferency, which he there gives; which is, "That all Things are Indifferent and Free, which are not necessary either in their own Nature, or by Divine Institution." *Le Blanc Theol. de Script. Plenit.* Par. 1. n. 6. p. 56.

Now the Ceremonies of our Church are thus Indifferent and Free, even after they are appointed ; For they are neither said to be Necessary in their own Nature, nor by Divine Institution ; but only necessary to be observed for Order's sake. And when Men have disputed never so long, this is the Case of the *French* and all other Churches, that act and speak judiciously about Indifferent Things.

But the Church of *England* makes Rites and Ceremonies Necessary Terms of Church-Communion, and consequently Necessary Terms of Everlasting Salvation. Here I ask again, Does the Church make any of her Particular Rites so necessary to be observed by any Doctrinal Necessity, as to say, Except

ye use these Particular Rites ye cannot be Saved? Does she say, that if Men be not Signed with the Cross in Baptism, their Baptism is not valid to make them Members of Christ, and Heirs of Salvation? If they do not receive the Eucharist kneeling, they cannot otherwise be Partakers of Christ's Body and Blood? No: But she enjoins these Ceremonies, and no one can ordinarily have the Sacraments without them: And does that make them New Terms of Communion and Salvation? If so, then the *French Church*, and all Churches in the World, yea Dissenters themselves, are guilty of making New Terms of Communion. I will put a plain Case, in which I think all Churches are concerned. Suppose any Man desires to be admitted to Baptism, or the Communion, in any Church; is it not necessary for him to comply with the particular Orders of that Church, as to the Time when, and the Place where, those Sacraments are to be Administred? He must go to a Church, and not to a River or a Pond, to be Baptized; and he must meet the Assembly in a Church, and not in an Upper Room; in the Morning precisely at a stated Hour, if he will hold Communion with them. Now, suppose any Man should be so weak, or so perverse, as to refuse Communicating with the Church, because she has appointed this particular Time and Place for Administring the Sacraments, (which are confessed to be indifferent Circumstances in themselves) and say, Christ appointed no such Terms of Communion, but left all Times and Places indifferent; and therefore he could not Communicate with them, unless they left him at liberty to do it where and when he pleased: Would this be a just Charge against the Church, and prove her guilty of adding other Necessary Terms of Communion, because she determines these particular Circumstances of Time and Place, which are indifferent in their own Nature? I suppose, none but a Del-

Delirious, or a Phanatical Man will think so. And yet this is the Charge brought against the Church of England, for determining some indifferent Circumstances relating to the Administration of the Sacraments: A Charge that recoils back upon the Head of those that make it, and wounds all Protestant Churches, and more particularly the French; as I shall have occasion more particularly to shew, when I come to treat of Baptism, and the Communion of the Lord's Supper; where I shall make it appear, that they require several indifferent Circumstances, Rites, and Ceremonies to be observed, and yet do not think themselves guilty of making New Terms of Communion. All I shall say farther here, is only to note in general the true Notion of making New Terms of Communion; the want of attending to which, seems to be the only Ground of this Objection. Now a Church is guilty of making New Terms of Communion, when she requires any thing as a necessary Condition, which Christ has given her no Authority to require. And this may be done,

1. By requiring the Belief of some New Article of Faith.
- Or, 2. Some Sinful Practice, as Conditions of Communion.
- Or, 3. By prescribing any Rite as simply necessary in its own Nature, which is indifferent; and condemning all others as sinful. For this indeed were to correct Christ's Laws, and to alter the Nature of indifferent Things; which no Church has Power to do.
- Nor, 4. may she impose her own Ceremonies upon other Churches, and refuse to Communicate with those that will not receive them.

For all Churches are at liberty to prescribe Rites for themselves; and if any Church undertakes to prescribe to others, she goes beyond her Commission, and makes New Terms of Communion. But the Case is different, when a Church only prescribes Rites and Ceremonies for the Members of her own Communion; for then she does nothing but

what Christ has given her Authority to do; and therefore to determine of particular Circumstances of Time, Place, Habit, Gesture, Methods, Forms, &c. for the sake of Order and Decency, and Peace and Union, cannot be making New Terms of Communion, because she has a general Commission from Christ, to take care that all things be done decently and orderly, to the Benefit and Edification of the Church. Indeed, to speak properly, such Determinations are so far from being New Terms of Communion, that, in Strictness, they are no Terms of Communion at all; unless any one will call all Orders and Rules of Church-Government and Discipline, Terms of Communion; the Consequence of which will be, that all Churches in the World, even the Objectors themselves, are guilty of making New Terms of Communion; because they determine many particular Circumstances, such as Time, Place, Gesture, &c. in Administring the Sacraments, which Christ has left undetermined. And is the Church of *England* only Guilty, when all other Churches do the same?

If it be said, that the Church of *England* refuses to admit any to her Communion, who will not comply with her Orders: I answer, 1. That in all Cases this is not true; for she admits many to her Communion, which do not in all things comply with her Orders. 2. In many Cases, it is not the Church that refuses Men her Communion, but they that refuse themselves. For if Men will not meet the Church at the Time and Place appointed for Divine Service, they can have no Communion with her; but that is not the Church's Fault, but their own, who refuse to comply with her Necessary Orders; which she makes not Terms of Communion, but only Rules of Discipline, to preserve Unity and avoid Confusion in her Religious Assemblies. 3. In such Cases, where the Church thinks it expedient to deny her Communion

munion to those who refuse to obey her Rules, as to those who refuse to be Signed with the Cross in Baptism; or receive the Communion kneeling, or from a Minister who wears a Surplice, or reads Common-Prayer, and the like; either it must be said, that the Church has no Power to make such Rules; or if she has Power to make them, she has Power to see them kept and observed, by inflicting proper Censures upon those that Contemn them. And yet these Rules are not, properly speaking, Terms of Communion. For as a Judicious * Writer well observes, "There are Two distinct Reasons "why a Church may deny her Communion to any "Person; either because they renounce the Terms "of her Communion, or because they refuse to submit to her Laws and Rules of Worship: And "therefore it is a ridiculous thing to say, that a "Church makes every thing a Term of her Communion, for the Refusal of which she denies her "Communion to her own Members. We may call "these, if we please, the Terms of her particular "Communion; but this is no greater Fault for any "Church to make such Terms of Communion, than "to make Laws for Government and Discipline; "for such Terms are nothing else. They are but the same Terms which are required in the *French Church*, by many Canons of her Book of Discipline and Synods; of which more hereafter in their proper Place.

* Dr. Sherlock's Vind. of the Rights of Eccl. Author. p. 115.

C H A P. VIII.

That the French Church does not think the Imposition of an Uniform Observance of the same Rites and Ceremonies, to be the Cause of Schism; nor does she abrogate or dispense with her Laws, because some are offended at them.

THE Last Objection against the Church's Privilege to appoint Rites and Ceremonies, is made by those who are always haranguing about the Mischief of Impositions, which they say are the Causes of Schism and Divisions in the Church; which might be cured, if either the present Laws about Ceremonies were abrogated, or but so far dispensed with, as to leave all Ceremonies indifferent in their Use to all such as have any Scruples against them. What truth there is in this Argument, as it relates to the Case of the Church of England, has been examined by others; who have shewed, 1. That some Circumstances indifferent in themselves, are necessary to be determined for the Preservation of Order in Religious Assemblies, such as Time, Place, &c. for there can be nothing but Confusion without them. 2. Others are necessary to be determined upon the Account of Decency in God's Worship; that no publick Scorn be put upon God, under pretence of publick Worship. 3. That to leave all the Externals of Religion at liberty, is so far from being the Cure of Divisions, that it would be a greater Cause of them. 4. That the Opinion of Dissenters, that Indifferent Things are unlawful in the Worship of God, is no just and necessary Reason for parting with them; because Religion can never be stript so naked, but there will remain some Indifferent Rites and Usa-

ges, which some Men or other will condemn or scruple, as the *Quakers* do Praying with their Hats off, and Appropriating Churches to Divine Service, &c. 5. That it is of much greater Consequence to common Christianity, to deliver Men from such superstitious Conceits, (as the Imagining Indifferent Things to be Sinful) and to maintain true Gospel-Liberty and Freedom, than to receive such Men into the Church, by indulging their Superstition. 6. That though parting with two or three Indifferent Ceremonies, would be of no great consequence, in order to cure a Schism; yet to part with the Doctrine of the Lawfulness of Indifferent Things, and throw away all Ceremonies upon that Principle, would be to corrupt the Gospel, and to enslave the Consciences of Christians. For which Reasons the Church is not obliged, nor cannot consent, to part with all Indifferent Things that any Men think fit to scruple; though she has power to alter Rites and Ceremonies, as Prudence, Charity, and Expediency shall direct her. Now all that I shall add to these Considerations, is to shew that they go upon the very Principles and Practice of the *French Church*.

For first, she thinks it necessary to determine many Indifferent Circumstances and Ceremonies in God's Worship, partly for Order's sake, to avoid Confusion, and partly to preserve the Decency and Dignity of God's External Worship, that Men may not Affront him, under pretence of Honouring him. Upon this account, she gives many Rules about Praying, and Preaching, and Administring the Sacraments, &c. That all Men shall Pray Kneeling, and with their Hats off; That Baptism shall not be Administred but in Church-Assemblies: That the Communion shall be Received Standing, and that the Minister shall deliver it singly into every Man's Hand, and use a certain Form of Words at the Distribution of it to every Individual; with many the like Prescriptions

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scriptions in her Liturgy and Canons ; but especially her Book of Discipline, which contains above 200 Canons, whereof no inconsiderable Number are to regulate Matters in Church-Assemblies, and the publick Exercise of Divine Service.

2. She is so far from thinking that such Impositions are the Causes of Schism and Dissention, that she declares Uniformity, and Injunctions to bind Men to it, to be the best Preservers of Union, and the surest way to avoid Scandals and Offences. As on the contrary, to leave the External of Religion to every Man's Liberty, is the way to create Factions and Divisions, Tumults and Disorders, and to bring innumerable Scandals and Inconveniences into the Church. Upon this Account, as I have proved before, in the Chapter about Uniformity and Subscription, She requires all her Ministers to subscribe, and in some Cases swear to observe all the Rules prescribed in her Canons, Book of Discipline, and Liturgy ; which sure is not to leave every Man at liberty to practise as he pleases. I shall repeat none of these Canons here, save only two or three, which more expressly deliver her Judgment and Opinion about the Usefulness of Uniformity, and Expediency of Injunctions in order to preserve Union.

The Synod of St. Maixant, 1609. *Cap. 3. Art. 1.* has this Canon. " It being represented, that the
" different Courses taken in divers Provinces, about
" the Choice, Examination, and Ordination of Ministers, brought with it a world of Inconveniences, This Synod judged it exceeding needful to Establish an express Canon, to be observed Exactly,
" Universally, and Uniformly, by all the Provinces.

So again, *Cap. 6. Art. 14.* That hereafter there
" may be a General Uniformity in the Churches of
" this Kingdom, in the Administration of the Lord's
" Supper, and all Scruples by reason of Difference
" and

“and Singularity arising in weak but honest Hearts,
 “uncapable of distinguishing between the Substance
 “and Circumstance of the Sacred Action, may be
 “prevented; all Pastors are enjoined to abstain
 “from any New or Private Methods of their own.”
 And that we may not think these Private Methods,
 which they condemn, were any other than such as
 only concerned the Outward Circumstances and
 Rites of Administration, the Canon goes on to tell
 us what they were; viz. such as these, “The Read-
 “ing the Words of Institution between the ordinary
 “long Prayer, and that appointed particularly for
 “this Sacrament, which ought to be read after: The
 “uncovering the Bread and Wine, whilst they read
 “the Words of Institution: The bringing the Peo-
 “ple up in Companies unto the Table, there to Sit
 “or Stand; whereas they should make them come
 “up one by one unto it: The suffering the People
 “to give the Cup one to another, it being contrary
 “to the Express Letter of a Canon of our Discipline,
 “which ordereth Pastors to deliver it.

These are plain Evidences, that the *French Church*
 did not think it most advisable, to leave all Men to
 their own private Methods in Celebrating Divine
 Service, and Administering the Sacraments: They
 knew that if Men were left to do as they would,
 they would have very different and singular ways;
 and that would raise Scruples in the Minds of weak
 People, and tempt them to think either that it was
 not the same Action, or that one way was much bet-
 ter than another; the Consequences of which must
 be Doubtings and Jealousies, if not Sidings and Factions,
 and following one Teacher above another, with
 many such Scandals and Inconveniences that might
 attend it. To remedy all which, the Church knew
 no better Method, than to oblige all her Ministers
 and People to a strict Uniformity, that there might
 be no Occasions of Strife among them.

This

This was the Ground of that famous Oath, call'd the Oath of Union, which was drawn up in the Synod of *Privas*, 1612, and confirmed in the following Synods of *Tonnain*, *Vitre*, and *Alex*, and runs in this Form. "We knowing by Experience, that nothing is more necessary to preserve the Peace and Welfare of the Church, than an Holy Union and Concord, both in Doctrine and Discipline, and their Dependensies, and that the Church cannot long subsist without it, — have, in the Name of all our Churches, Sworn and Protested to remain inseparably united in that Confession of Faith, and keep inviolably that Ecclesiastical Discipline, which is Established in the Reformed Churches of this Kingdom.

That which I chiefly remark in this Oath, is the Reason given for Imposing it; to wit, The Preservation of Union and Concord in the Church; to maintain which, they did not think it sufficient that they were all agreed in the same Confession of Faith, unless they kept inviolably to the Observation of the same Discipline also; and therefore they entered upon a most strict Oath to keep it Uniformly, and see that all their Churches walked by the same Rule in the Publick Exercise of Divine Service. I hope no one will say, this was to leave all Indifferent Circumstances, Rites and Ceremonies, to every Man's Liberty, to use or not use at his pleasure.

3. If any particular Church or Persons were aggrieved with these Impositions, and desired to be freed from them, either by altering the Laws that enjoined them, or relaxing their force, and leaving them to their Liberty, their Petitions were seldom granted; unless in some very weighty Case, that obliged them to change a Law, or grant a general Dispensation. It was a Rule made in the Synod of *Tonnain*, 1614. *Cap. 8. Art. 8.* "That even National Synods should not innovate any thing in the Confession of Faith,

"Cate-

"Catechism, Liturgy, and Discipline of the Church, unless the Matter had been first proposed by one or more Provinces, and unless also it were a thing of very great Importance," I shall have occasion hereafter to shew upon many particular Heads, how often they refused to make Alterations, or so much as Tolerate Practices contrary to their Rules of Discipline, though often importunately solicited to do it; not only by single Persons, but sometimes whole Churches. Mr. *Diodati* desired to have a New Translation of the Bible brought into the Church, but his Petition was rejected in the Synod of *Alanson*. The Church of *Montauban* desired leave to continue an old Custom that had been among them; which was for Elders to deliver the Cup to the People in the Sacrament, but they could not be heard in the Synod of *Alex.* because it was contrary to a Rule of their Discipline, and therefore their Pastors were peremptorily commanded to conform to the Established Order. The Churches of *Nismes* and *Montpellier* made fresh Instances for the same Privilege in the Synods of *Alanson* and *Charenton*, but they had no Answer, save this, That they should conform themselves to the Canon of their Discipline, on pain of being Prosecuted with all Ecclesiastical Censures. And so in many the like Cases.

4. If it be said, this Rigor was not used toward Men that scrupled or doubted of the Lawfulness of any part of their Discipline, but only when they desired Alterations or Dispensations upon some other Reasons; I answer, That is not true; for their Book of Discipline supposes and provides against many such Cases, and gives Directions what is to be done with Men that Dissent, and stir up Contention, and break the Church's Union about any Point of Doctrine, or of Discipline, or about the Form of Catechising, or Administration of the Sacraments, or of Publick Prayers, or the Celebration of Marriage.

And

And the Rules they give for satisfying Dissenters in these Cases, are first, "That the Consistory of the Place shall endeavour to remove their Scruples with all Meekness, from the Word of God : But in case they do not rest satisfied with that, then their Arguments are to be heard before a *Classis*, after that before a Provincial Synod, and last of all before a National Synod ; unto which if they refuse to yield full Obedience, and in express Terms disclaim their Errors, they are to be cut off by Excommunication from the Body of the Church. Book of *Discipl.* c. 5. Art. 31.

It cannot be denied, but that this Canon speaks of Dissenters, that have real Scruples upon them, touching Discipline and Ceremonies : Yet the Method which the *French Church* orders to be taken with them, is not to accuse her self of unjust Impositions, and comply with their Errors by a needless Alteration of her own Laws, or such Indulgences as would breed greater Disturbances and Confusion ; but to admonish and instruct them soberly out of the Word of God, time after time, till they utterly refused to hear her Voice : In which case she would have them no longer treated as Sons, but cast out of her Communion, as incorrigible Offenders against the Discipline of the Church.

They now who condemn the Church of *England*, for not complying with Dissenters so far as to leave all things at liberty that any Men scruple and think unlawful, and would have her Reform by the Example of the best Reformed Churches, would do well to consider, whether the Example they propound for her Imitation, do not rather exceed her in Rigor and Stiffness, (as they call it) and teach her a more severe Discipline instead of Condescension. It appears from what I have Discoursed, that there is no other Power challenged or exercised by the Church of *England*, in this whole Matter relating to Rites and

and Ceremonies, but what is as fully exercised in the French Church; which is abundantly sufficient to justify (so far as I have undertaken to do) the XXth Article of our Church, from the Exceptions of Mr. B. and all others, who have raised causeless Clamours against it. I will now proceed to consider what is said against the remaining Articles.

CH A P. IX.

An Answer to some Reflections made on the 21st, 23^d, and 25th Articles, by Mr. Baxter.

THE XXIIth Article of our Church is so entirely levelled against the Popish Doctrines, relating to the Calling and Infallibility of General Councils, that one would wonder what any Protestant-Writer could find to except against it. The Words of the Article are, "General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of Men, whereof all be not governed by the Spirit and Word of God) they may err, and sometimes have erred even in things pertaining unto God."

Now Mr. B. says, "Too many deny what is here said against gathering General Councils without the Will of Princes; and that Councils may err in things pertaining to God." But who are these Good Men that have such Scruples upon them? Mr. B. names none, but leaves his Reader to guess, who will easily imagine that he can mean no other but *Papists*; since none but *Papists* deny either part of this Article. I should abuse my Readers Patience, should I go about to prove, that the French Writers are none of those who deny it: I shall only observe one thing; That by the same Reason Mr. B. mentions this Article as

excepted against by too many, he might have said the same of the next that follows, however he came to miss it. For the same Persons that deny the Twenty First Article, deny also the Twenty Second, which says, "The *Romish* Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as Reliques; and also Invocation of Saints is a fond thing, vainly invented, and grounded upon no Warranty of Scripture, but rather repugnant to the Word of God." It must be owned, there are too many who deny this Article; But what then? Must the Church wave this Article too, in compliance with the Scruples of those who deny it? No, Mr. B. himself does not think fit to say so. Then I think he ought not to have mentioned the Twenty First Article upon that Account; since the very same Persons who defend the Infallibility of General Councils, defend the Doctrines of Purgatory, Pardons, Image-Worship, &c.

He says next, The 23d Art. seems Defective about Calling Ministers, to them that are for uninterrupted Canonical Succession. He names none, but if he meant any True Ministers of the Church of *England*, I dare say he was mistaken. For they who speak the most for uninterrupted Succession, never said this Article was Defective. For they say, Uninterrupted Succession is implied in the Article it self, which speaks of Ordinary Vocation in these Terms: "Those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men who have Publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard." Now Persons who have Publick Authority to call others, are such as have received that Authority from others before, who had Power to give it; and they again received that Power from others so qualified before them; and so on, till the Succession may be traced up even to the Apostles. And this

is true in all Ordinary and Common Vocation of Ministers, which the Article speaks of. As for Extraordinary Cases, and Cases of Absolute Necessity, I know no one that insists upon uninterrupted Succession in them; for such Cases come not within the compass of Ordinary Rules, which are only made for Common and Ordinary Cases. The French Confession in the 31st Article, which speaks of the Vocation of Ministers, expressly puts in this Caution: "We believe that it is not lawful for any Man of his own Authority to take upon himself the Government of the Church, but that every one ought to be admitted thereunto by a Lawful Election, if it may possibly be done, and that the Lord do so permit it. Which Exception we have expressly added, because that sometime (as it hath fallen out in our Days) the State of the Church being interrupted, God hath raised up some Persons in an extraordinary manner, for to repair the Ruins of the Decayed Church." I dispute not now whether this be true of Calvin and their first Reformers, that they had such an Extraordinary Vocation from God: That perhaps would admit of some Debate: But the Thing I hence observe, admits of none, viz. That they were wholly for Uninterrupted Succession, except in Extraordinary Cases. * And that is sufficient to justify both the Sense I have given the Article of our Church (which I say implies an Uninterrupted Succession)

* Note, Calvin himself defends Uninterrupted Succession as much as any Man, in Ordinary Cases; as appears from his Letter to the King of Poland, p. 87. *Optandum esset, ut valeret continua successio; ut Functio ipsa quasi per manus traderetur. — Quia autem Papa Tyrannide abrupta fuit vera Ordinationis series: novo subsidio nunc opus est ad Ecclesiam instaurationem. — Omnino Extraordinarium fuit hoc munus quod Dominus nobis injunxit, dum opera nostra ad colligendas Ecclesias usus est. Qui ergo ita præter spem hominum insolito modo repente apparuerunt sincere Pietatis Vindices, eorum Peccata à Communi Regula assimari non debent.* See also his Letter to N. N.

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and also those whom Mr. B. wrongfully charges with believing the Article to be defective.

The 24th Article Mr. B. passes over, though I do not see why he might not as well have taken it in his way, and censured it among the rest; at least, with as good reason as he does the 21st. For though it be very true, "That it is a Thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People." Yet there are too many who deny this; and that was Mr. B's Good Reason against the 21st Art. which will hold every jot as well against this.

However the 25th Art. could not escape him. He says, Some Great Churchmen think contrary to it, "that Confirmation is a Gospel-Sacrament." He was too wise to name Names, lest perhaps the Persons might have justified themselves, and proved him a Misrepresenter of their Doctrine. But admit the Charge were true, what is it to the Church, or her Articles? "Why then, he says, it is evident that many Subscribers are great Nonconformists, and if they speak their Mind, are excommunicated *ipso facto*." The Inference from all which, if there be any Sense or Reason in what he said at first, must be, That they who thus speak or write against the Articles, may be Good Men for all that, and it is very rigorous in the Church to Excommunicate them for it. The pretended Rigor of this Excommunication will be considered in another place, when I come to speak of the Canons of the Church: Here I only observe what a Character Mr. B. gives many of these his Good Men, who have Scruples against the Articles, when he styles them Subscribing Nonconformists: The *English* of which is, Either that they subscribe against their Conscience, or at least make no Conscience to write against their Subscription: Neither

ther of which are ver^y Commendable Qualities in any Men, and least of all in Men of Repute and Character for their Goodness. But be their Goodness what it will in other respects, the Church has no reason to alter her Doctrine for their Scruples, any more than is done in the Church of *France*, whose Doctrine I have proved to be the same with our Articles in every Point that any of these Good Men scruple. And so I have done with Mr. B's Exceptions, which he professes to be made not in his own behalf, but in behalf of others.

CHAP. X.

Of some other Objections against the Articles, made by other Dissenters.

IN the Year 1660, there was a Book written by divers Ministers of sundry Counties in England, Entitled, *Reasons shewing the Necessity of Reformation of the Publick Doctrine, Worship, Rites and Ceremonies, Church-Government and Discipline*: In which several other Objections are advanced against the Articles, under the first Head of Reforming the Publick Doctrine.

They object against the 6th Article, "That it is Defective, because it enumerates not all the Books of the New Testament, but only says, All the Books of the New Testament, as they are commonly received, we do receive and account Canonical. And because in the same Article it is said, By Canonical Books we understand such, of whose Authority there was never any doubt in the Church. Now, say they, it is well known, that there have been Doubts in the Church, about the Epistle of St. James, the Second of Peter, and several other Books and Passages in the New Testa-

"ment. Therefore the Article is defective in not
 "enumerating all the Books of the New Testa-
 "ment.

Now the Question is, Whether the Article do not as plainly signifie what Books of the New Testament are to be received as Canonical, as if it had particularly enumerated them: Since it says, All the Books of the New Testament, as they are commonly received, we do receive and account Canonical. Who is there so ignorant, as not to know what Books of the New Testament are now commonly received in all the Churches of Europe, Popish as well as Protestant? Therefore there was no occasion to enumerate them, because there was no doubt made about them. "Yes, they say, there have been Doubts in the Church about the *Epistle* of St. James, the 2d of Peter, and several other Books and Passages in the New Testament." But this is either a great Mistake, or a great Falacy: For if they mean the Catholick Church, or the Major Part of it, it is a great Mistake to say there ever were any such Doubts in the Church: But if they mean particular Mens Opinions, then it is a Falacy put upon the Reader, to call such Doubts in the Church; for the Article denies not that some of these Books were doubted of by Particular Persons, but the Meaning is, that they were never generally doubted of in the Catholick Church. And therefore it was sufficient to say, We receive them as they are commonly received, and ever have been received, without any doubt in the Catholick Church.

If this were any real Defect in the Article, or Objection against it, the Argument would be much stronger against the Confessions of most of the Reformed Churches, which neither enumerate the Books of the Old Testament, nor the New, but only say, They receive the Canonical Scrip-
 ture,

ture, or the Writings of the Prophets and Apostles, as it is in the *Saxon Confession*, Art. 1. The *Helvetic Art.* 1. *Scotish Art.* 18. *Bohemick Art.* 1. and that of *Wittenberg*, Art. 29. which uses the very Expression of our Article, to declare what Books of the Old Testament, as well as the New, are to be taken for Canonical Scripture, without enumerating either the one or the other. "By the Holy Scripture we understand those Canonical Books of the Old and New Testament, of whose Authority there never was any Doubt in the Church."

Yea, the *French* and *Belgick* Confessions, which are the only Confessions that particularly enumerate all the Books both of the Old and New Testament, do not enumerate the several Passages of the New Testament, of which some have doubted: Such as the last Chapter of *St. Mark*, the beginning of the 8th. Chapter of *St. John*, and that part of the 22d. Chapter of *St. Luke*, which relates the History of our Saviour's Bloody Sweat. For though some particular Persons doubted of these Passages, yet the Church never did; and they are now commonly received for Canonical and Authentick. Upon which account, the *French* Church had no need to specify these particular Places, but only to say they received the Gospels of *Mark*, *Luke*, and *John*, as they ever were, and now are commonly received. And what justifies the Church of *France*, justifies also the Church of *England* from this Trifling Objection.

C H A P. XI.

Of the 35th. Article, and the Homilies.

ANother of their Attacks is upon the 35th. Article, which says the Book of Homilies contain a Godly and wholsome Doctrine necessary for these Times; and are therefore to be Read in Churches by the Ministers diligently. Now by this means, they say, Men must subscribe false Doctrines or Assertions, because there are some Things false in the Homilies; and they instance in Two Particulars. 1. In the Homily of the time and place of Prayer, Part 2. p. 147. it is said, That Plurality of Wives was by special Privilege suffered to the Fathers of the Old Testament, not for satisfying their Carnal and Fleshly Lusts, but to have many Children, because every one of them hoped, and begged oft-times of God in their Prayers, that that Blessed Seed which God promised should come in to the World to break the Serpent's Head, might come and be born of his Stock and Kindred. Now this, they say, is false, because every one knew out of what Tribe Christ was to issue.

To which I answer: 1. That supposing this were a Mistake in the Homily (as it is not, but only a Mistake in the Objectors) yet it is not of that Consequence, as to hinder the Book of Homilies from being a Book that contains a Godly and Wholsome Doctrine, fit to be read in Churches: Which is all that Men subscribe; and not as the Objectors say, That we subscribe to False Doctrines, and False Assertions: which is a False Assertion in them. It is well known,

Note, That the Words which the Objectors alledge, are not in the Homily, of the Time and Place of Prayer, but in the First Part of the Homily, Entituled, An Information for them which take offence at certain Places of the Holy Scripture.

that

that *Clemens* his Epistle, which has the Story of the Phoenix in it, was anciently read in many Churches. So was also *Hermes Pastor*, and the Homilies of *Ephraim Cyrus*, and several other Fathers, which perhaps had as great Mistakes in them. And what comes nearer to my Purpose, *Beza* tells us, That *Calvin's* Homilies upon *Job* were read both publickly and privately with great Benefit, in many parts of the French Church, where they supplied the Place of Pastors, when Pastors were wanting. *Beza* Pref. Homil. *Calvin* in *Job*.

And *Hottinger* says the same of *Bullinger's* Decads of Sermons, That in *Holland* and the rest of the *Belgick* Churches, they were ordered by Publick Authority, from the beginning of the Reformation, to be read in such Places as wanted Ministers to preach to them. *Hotting. Hist. Eccl. Sect. 16. Part 4. p. 960.*

Now it is great odds, but that in two such large Volumes as *Bullinger's* Decads, and *Calvin's* Homilies upon *Job*, some Nice Criticks, if they would set about it, might find as great Faults as our Objectors suppose this to be which they mention. But what then, must the Churches of *France* and *Belgium* be said to subscribe to the Truth of every Tittle contained in those two Books, Mistakes and all, because they think them to contain a Godly and Wholsome Doctrine, fit to be authorized publickly to be read in their Congregations? No certainly: *Beza* himself was not so great an Admirer of *Calvin*, as to think that all his Sermons and Comments were without their Failings. He expressly owns the contrary in one of his Epistles, where yet he defends his Catechism as free from Faults, against the Exceptions of one *Adrian*, a *Dutchman*. *Beza*, Ep. 4. p. 41.

And this were a sufficient Answer to our Objectors, supposing the Passage in the Homily they quote to be a Real Mistake.

2. But after all, the Mistake is only in themselves, and not in the Homily. For the Homily does not speak of such Fathers, as might know that the Promised Seed was to issue out of the Tribe of Judah; but of *Abraham* and *Jacob*, who lived long before *Judah* was born, or the Promise confined to that Tribe; which was not till *Jacob's* Death at least, who then first made mention of the *Shiloh's* Coming out of the Tribe of *Judah*. And this our Objectors could not be ignorant of; but if they had dealt fairly with the Homily and their Readers, they had spoiled their own Objection. For though the Fathers of other Tribes could not pray that the Promised Seed might come of their Stock and Kindred, after the Promise was clearly understood to be confined to the Tribe of *Judah*; yet *Abraham* and *Jacob* might pray for this, as doubtless they did; and that is all the Homily asserts, as any one will be satisfied that consults it.

Their other Objection is against a Passage in the Second Part of the Homily of *Alms*, p. 160. where are these Words. "The same Lesson doth the Holy Ghost also teach, in sundry Places of the Scripture; saying, *Mercifulness and Abasing yourself from all Sins, and delivereth from Death, and suffereth not the Soul to come into Darkness. A great confidence may they have before the high God, that show Mercy and Compassion to them that are Afflicted.* Now over-against these Words in the Margin is cited *Tobit* 4. Whence our Objectors conclude that the Homily stands chargeable with these two gross Errors. 1. That the Book of *Tobit* is to be taken for Holy Scripture. 2. That it was indited by the Holy Ghost.

To which I Answer, First, That there is no necessity of either of these charges. For though *Tobit* be cited in the Margin, yet the First Text alledg'd is not to be found in *Tobit*, but in the Canonical

Book

Book of Proverbs, 16. 6. *By Mercy and Truth iniquity is purged.* And the next expression, *Mercifulness delivereth from death*, may as well be ascribed to Solomon also. *Prov.* 10. 2. and 11. 4. where he says, *Righteousness delivereth from death*, that is *Mercifulness*, as the Original signifies, and as it is sometimes Translated.

Since therefore the principal part of these Texts are to be found in the Canonical Scripture, it is reasonable to believe the Homily refers to them in that Expression, "The same Lesson doth the Holy Ghost" also teach in sundry places of the Scripture": And though *Tobit* and *Ecclesiasticus* be cited in the Margin at the same time, that does not prove them to be Canonical Scripture inspired by the Holy Ghost.

But Secondly, Suppose the Homily had said this in express Terms; yet the same Candor and favourable Construction, which is commonly allowed by all Protestant Writers to the Primitive Fathers, will take off the seeming Harshness and Solecism of this Expression. For though the Fathers had generally the same opinion of the Canonical and Apocryphal Books that we have, yet many of them in their Free and Popular Discourses cite the Apocryphal Books under the Title of Holy Scripture, and Canonical Writings, Inspired by the Holy Ghost. And yet we do not think fit to condemn them, or yield up their Testimonies to the Papists, but Expound them to an allowable Sense by a soft and favourable Interpretation. Thus *Chamier* observes, that *Athanasius* in his Book *de Virginitate* cites *Ecclesiasticus* under the Title of *Sacra Scriptura*, Divine Scripture; and *Hilary* on the 135 Psalm calls the Author of the Book of Wisdom by the Name of Prophet, *Id docet Prophetas*. Yet he will not allow that these Fathers believed these Books to be strictly Canonical and Inspired Writings, because the same Fathers elsewhere call them Apocryphal. Therefore he says, "Though they cited them sometimes *cum* Praefatione

“*Præfatione honoris*, with such Honourable Titles,
 “yet it does not follow that those Books are Cano-
 “nical, though the Fathers alledge them under the
 “name of Holy Scripture and the Holy Ghost, be-
 “cause they did not then stand to examinetheir Au-
 “thority to the quick.” *Chamier. Tom. I. de Canon.*
Lib. 4. c. 4. n. 5.

And so *Rivet* in like manner apologizes for them
 against *Bailly the Jesuit*: “We do not deny, says he,
 “That many of the Ancients before *St. Jerom*’s time,
 “or thereabouts, did sometimes cite the Controver-
 “ted Books as Sacred and Divine Scriptures, and
 “commended them as Prophetical Writings. Thus
 “*St. Ambrose* calls the Book of *Tobit*, *Scriptura Pro-*
 “*phetica*, Prophetical Scripture. *Lib. de Tobia. c. 1.*
 “*Clemens Alexandrinus* calls *Baruch* Divine Scripture
 “*Pædag. l. 2. c. 3.* And *Theodores* in his Exposition
 “of *Baruch* does the same. *Cyprian* terms the Hi-
 “story of *Susanna* Divine. *Lib. de Lapsis.* And
 “*St. Ambrose* does the like, *de Spiritu Sanctio. c. 7.*
 “*Cyprian* cites the Book of Wisdom by the Title of
 “Divine Scripture. *de Habitu Virg.* and *Cyril of Alex-*
 “*andria* follows him therein. *Lib. 2. cont. Julian.*
 “Yet it does not hence follow that they believed
 “these Books to be strictly Canonical Scripture: —
 “We answer as *Bellarmino* does about the Canons of
 “the Councils and Popes, when he says, though
 “they be distinguished from, and postponed to the
 “Divine Scripture, yet they are and may be call’d,
 “*suo modo*, in their way, Sacred and Canonical
 “Writing, as the 7th. General Council calls the De-
 “crees of Councils, Divinely Inspired Constituti-
 “ons. And Pope *Innocent III.* cites a Saying of
 “*St. Austin*’s out of his 17th. *Homily de Verbis Apostoli*,
 “under the Title of Holy Scripture.” So we say
 “of these Apocryphal Books, that some of the Fa-
 “thers call them at large, and after some sort Sa-
 “cred and Divine, when they speak not accurately,
 “but

“but Popularly, and to such with whom they had
 “no Controversy about them. As we our selves
 “sometimes cite them, to Illustrate things contain’d
 “in the Canonical Scripture. Nor do we deny, but
 “that though these Books cannot be esteem’d truly
 “Canonical, yet they are of greater Authority than
 “any other Uncanonical Writings; to distinguish
 “them from which, they are comparatively by some
 “in a less accurate Signification termed Sacred and
 “Divine.” Thus far *Rivet* in his Answer to the
Jesuits Objection. Cathol. Orthod. Tract. 1. 2. 13.

n. 7.

Now use but the same Candor and Distinction
 for this Expression in the Homilies, as these Learned
French Men do for the Primitive Fathers, and our
 Objectors Argument will vanish into nothing. For
 at worst it is but an unacurate Expression in a Po-
 pular Discourse, and may be allowed as well as those
 Sayings of the Primitive Fathers; whom we do not
 presently Damn as Heterodox and Absurd, but allow
 them the Justice of a fair and reasonable Interpre-
 tation.

Chamier makes the same Apology for those Fathers,
 who say the Translation of the *Septuagint* was made
 by the Inspiration of the Holy Ghost. *Tom. 1. Lib.*
13. c. 4. n. 4. “I Answer, says he, that all the
 “Faithful are inspired by the Holy Ghost, when-
 “ever they do any good thing. Whence they are
 “said to be taught of God, and to have the Spirit
 “of God dwelling in them. But there are different
 “degrees of this Inspiration, the highest of which is
 “when Men are so moved, as to be immediately
 “and extraordinarily illuminated, as the Prophets
 “and Apostles were. After whom there is great
 “diversity of Spiritual Gifts; some receive more
 “some less of that Infinite abundance, but none
 “come up to those of the first rank, though all may
 “be said to be moved by the Holy Ghost. As *Gau-*
 “dentius

sententia said of St. *Ambrose*, He will speak by the
 "Holy Ghost, with which he is fill'd, and out of his
 "Belly will flow Rivers of living Water." In this
 lower sense he allows the Authors of the *Septuagint*
 to be Inspired, but then he says it does not follow
 that their Translation was properly Divine and Au-
 thentick. And those Fathers which said it was done
 by the Inspiration of the Holy Ghost, must be
 understood of this inferior and ordinary sort of In-
 spiration.

The same we say of the Authors of the Homilies,
 that supposing they had quoted *Tobit* and *Ecclesiasticus*
 as Inspired Writings, they must of necessity be un-
 derstood of this lower and ordinary kind of Inspi-
 ration. In the same sense as *Calvin* says of himself,
 that he doubted not but that he had the Assistance of
 God in Writing his *Catechism*. "*In quo scribendo Do-*
minam mihi adfuisse confido. Ep. ad N. p. 263." And as the Synod of *Tonneins* told King *James* in
 their Letter to Him, "That they received with all
 "Reverence and Submission his good and wholesome
 "Counsels, as flowing from the Holy Spirit of God."
Synod of Tonneins, 1514. c. 19. p. 438.

I suppose no one will think that either *Calvin* took
 himself to be Inspired, or that the *Frenchmen* at *Ton-*
neins had such a veneration for King *James*, as to
 take his Counsels for Divine Oracles. Yet they
 might say truly that his Counsels flow'd from the
 Holy Spirit of God, in the common and ordinary
 way of Divine Assistance; reserving it still as the
 peculiar Privilege of Prophets and Apostles, to be
 Extraordinarily and Infallibly guided by the Holy
 Ghost.

C H A P. XII.

Of the Objections made against the 16, 20, 34, and 37 Articles, by the foresaid Authors.

THE same Authors express themselves much ag-
grieved at a Declaration put forth by K. Charles
the First, and prefixed to the Book of Articles; where-
in among other things it is ordered, "That no Man
"shall either Print or Preach, to draw any Article a-
"side any way, nor put his own Sense or Comment
"upon it, but shall take it in the Literal and Gram-
"matical Sense of it. Now by this means, they say,
"all Ministers are deprived of the Liberty of Inter-
"preting any one of the Articles. So that whereas
"it is said in the 16th. Article, Not every deadly Sin
"willingly committed after Baptism, is the Sin a-
"gainst the Holy Ghost; no Minister may dare to
"open the Nature of deadly Sin; nor say that all
"Sins are deadly, contrary to the Popish Distinction
"of Sins into Mortal and Venial; nor explain what
"is meant by falling from Grace. So again, where-
"as it is said in the 20th. Article, The Church hath
"power to decree Rites and Ceremonies, and Au-
"thority in Controversies of Faith; Ministers may
"not enquire what is meant by the Church, whether
"the Church Catholick, or Church of England;
"nor what the Church of England is; what Rites or
"Ceremonies it may Ordain; or how far her Autho-
"rity extends in Controversies of Faith. And if she
"happen to ordain ought contrary to God's Word,
"or expound one place of Scripture repugnant to
"another, or enforce any thing to be believed for
"necessity of Salvation, that is beside the Word, no
"Man may question it: But we must assent and sub-
"scribe to it in the Literal and Grammatical Sense of
"it,

“ it, or be deprived of all Ecclesiastical Promotions.
 “ And whereas the 34th. Article treats of the Tra-
 “ ditions and Ceremonies of the Church, ordained
 “ by common Authority, &c. we must not curiously
 “ enquire what is meant by Traditions ; whether the
 “ Traditions of the Church of Rome, or any other
 “ Church ; whether Traditions be distinct from Ce-
 “ remonies, or the same with them ; how a Traditi-
 “ on may be said to be Ordained ; or what is meant
 “ by Common Authority.” Thus far the Objectors
 in their Plea for Reformation of Doctrine, p. 3.

To which I Answer, 1. That the Literal and Gram-
 matical Sense, is the Sense in which all Churches
 commonly desire their Articles to be understood ;
 and to understand them in any other Sense, is either
 to force unnatural Interpretations upon plain Words,
 or make Nonsense of them. 'Tis a known Contro-
 versy betwixt Protestants and Papists, concerning the
 Literal and Mystical Sense of Scripture ; where the
 Question is not, whether the Scripture be ordinarily
 to be taken in a Literal Sense, and sometimes in a
 Mystical : For in this both sides are agreed ; as any
 one that pleases may satisfy himself, by consulting
 any of the following Authors. Chamier, Tom. I. de
 “ sensu Scripturae, Lib. 15. c. 1. says, *Sensum Li-*
 “ *teralem & Mysticum agnoscimus*, We acknow-
 “ ledge both a Mystical and Literal Sense in Scrip-
 “ ture. So Whitaker de Script. Interpr. 2. 5. c. 2.
 “ We affirm there is one True, Proper, Genuine
 “ Sense of Scripture, arising from the Words rightly
 “ understood, which we call Literal, &c. Rivet
 speaks often to the same purpose in his Controversial
 Writings. Rivet Isagog. in Scriptur. c. 14. It. Cathol.
 Orth. Tr. 1. 2. 7. n. 2.

Therefore the Objectors were very weak to Quar-
 rel with the King's Declaration, for ordering Men
 to take the Articles in their Literal and Grammatical
 Sense, which is the only Sense in which they can be

Rationally understood, by the unanimous Judgment of all *Protestant* Writers.

2. Their several Inferences from thence, are altogether as absurd, That therefore Ministers may not explain those Passages in the several Articles they mention, because they must only take them in their Literal and Grammatical Sense. They might as well have said, with the very same Truth and Modesty, that *Protestant* Churches forbid their Ministers to explain any Passage of Scripture, or write any Comments upon it, because they say the Scripture is to be understood in its Literal and Grammatical Sense; when yet that means no more than this, That Words are to be taken in their true, proper, genuine Sense, as they may reasonably be supposed to be taken by the Author that makes use of them; which is so far from hindring any Man from explaining them, that it is the most certain Rule and Guide to direct us how to explain them right, according to the true sense and meaning of the Author. So much were our Objectors mistaken, both in their Premises and their Conclusion.

Their Objection against the 37th. Article, is a very Trifle. They cannot consent to Read it as it is now Printed, and to be taken in the Literal Sense, because it says, The Queen's Majesty hath the chief Power in this Realm of *England*, &c. For now they think it should be the King's Majesty, since Queen *Elizabeth* is Dead.

But why did not such Men's Scruples lead them as well to complain of subscribing the Bible, and to require some Alterations to be made in it? For there are many such Expressions as this in the Scripture it self. Thus *Gen. 35. 20. That is the Pillar of Rachel's Grave unto this Day*, must not be taken in the Literal Sense; because, though it was in being when *Moses* wrote, yet now it is no where to be found. *Gen. 47. 26. Joseph made it a Law over the Land of*

Egypt unto *this Day*, that *Pharaoh* should have the Fifth part of the Land, &c. But if we take the Words in the Rigor our Objectors do, neither *Pharaoh* nor the Law are at this day in being : But they were when *Moses* wrote it. And so was Queen *Elizabeth*, when the Article was made ; and that is enough to justify the Expression, as appears from those Instances I have given out of Scripture, and a thousand others that might be produced of the like Nature.

And yet if this had been an insuperable Scruple with the Objectors, to hinder them from reading the Articles, or subscribing them, they might have found some Copies for the ease of their Consciences, where this Alteration is made. For the Editions of Mr. Rogers his Exposition, read it, The King's Majesty hath the chief Power, &c. though by what Authority he made that Alteration, I know not, nor shall I here stand to enquire.

C H A P. XIII.

That the XXXIX. Articles are as Compleat as the French Confession.

THERE is one Objection more made by the same Authors, which concerns the Articles in General ; that is, " That they are Defective, because
 " there are sundry Points of *Popery* not condemned
 " in them ; and because they contain nothing of the
 " Creation, of Providence, of the Fall of Man, of
 " Sin, of the Punishment of Sin, of God's Cove-
 " nants, of Effectual Calling, Adoption, Sanctifica-
 " tion, Faith, Repentance, Perseverance, the Law
 " of God, Christian Liberty, and Liberty of Con-
 " science, Religious Worship, the Sabbath or Lord's
 " Day, Marriage and Divorce, the Communion of
 " Saints, Church-Government and Discipline, Re-

†

" surrea

"surrection and the last Judgment. All which the
"Scripture teacheth as necessary, as appears by
"the comprizing most of them in the Apostles
"Creed, &c.

But 1. Is it not a wonder to hear Men contradict themselves so grossly in the very same Paragraph? They own most of these Points are comprized in the Apostles Creed, and at the same time say our Articles contain nothing of them; when yet the Articles expressly declare, that the Apostles Creed is throughly to be received and believed.

2. They are no more Defective than the Articles of the *French* Confession are, which exceed them but one in Number, and say as little upon many of those Points, as our Articles do: And yet no *French* Protestant ever accused them for being Defective.

3. The *French* Writers own our Articles to be a compleat Profession of the pure and sincere Doctrine of the Gospel. That is the very Character which *Beza* gives them in his Epistle Dedicatory to Queen *Elizabeth*, before his New Testament.

Mr. *Le Moynes* was so far from thinking them Defective, that he says no Confession can be contrived more wisely than the *English* is, and that the Articles of Faith were never Collected with a more just and reasonable Discretion. See his Letter cited before in the beginning of this Book, Chap. 1.

If this be true, Dissenters have no reason to quarrel with our Articles, upon one account or other. Mr. *Baxter* may complain, that they are Redundant; and these Gentlemen, that they are Defective: But Wise Men will conclude, that they are both in the wrong, and that the Church has observed a Decent Moderation. A Learned Person * has long ago proved, against these later Objectors, that there is no necessity of Reforming the Doctrine of our Church,

* The Author is said to be Bp. *Pearson*.

in a Discourse, entituled, *No Necessity of Reforming*, &c. whither I refer the Reader, who values Learning and Antiquity, for fuller Satisfaction. I content my self with having shewed what I here propos'd, That the Doctrine of our Church, in all the controverted Articles, is exactly agreeable to the Doctrine of the French Church; and that they who object against, or separate from the one, upon the account of her Doctrine, must by the same Reason be obliged to withdraw their Communion from the other also.

BOOK

B O O K. III.

The Objections against the Liturgy of the Church of England consider'd, and answered upon the Principles and Practices of the Reform'd Church of France.

C H A P. I.

That the French Church hath a Publick Liturgy or Form of Prayers and Administration of Sacraments, which all Ministers are obliged to use in their daily Service.

THE French Liturgy is so often mentioned in many parts of their Book of Discipline and Canons, already cited in this Discourse, that I think it needless to offer any farther Proofs, that they have an established Liturgy among them. But there is one thing which it will not be amiss to evidence and confirm a little farther, which is, That they require all Ministers to use it constantly, and in no wise to vary or deviate from it. Calvin gave this Advice to the Heads of the English Reformation in King Edward's days, and we need not doubt but he took care to put it in practice in his own Country, "As to what concerns a Form of Prayer and Ecclesiastical Rites, says he, I highly approve of it, that there be a certain Form, from which the Ministers be not allow'd to vary: That First, some Provision may be made to help the Simplicity and Unskillfulness of some. Secondly, that the Con-

“sent and Harmony of the Churches one with another may appear. And lastly, That the Capricious Giddiness and Levity of such as affect Innovations, may be prevented. To which end I have shewed that a Catechism will be very useful. Therefore there ought to be a Stated Catechism, a stated Form of Prayer and Administration of the Sacraments. *Calvin Ep. ad Protector. Angl. p. 41.*

If we had no clearer Light or Evidence concerning the Practice of the *French Church* in this matter, this were a strong Presumption what it must be, considering how great an hand *Calvin* had in its Reformation. But we have most certain and undeniable Evidences in the Case. Their Book of Discipline in one Canon determines the Controversy beyond all dispute. *cap. 5. art. 32.* where it says, “If any Pastor break the Churches Union, or stir up Contention about any Point of Doctrine, or Discipline, or about the Form of Catechising, or Administration of the Sacraments, or of our Common-Prayers and Celebration of Marriage, and conform not to the Determination of the *Classis*, he shall then be Suspended from his Office, and be farther Prosecuted by the Provincial or National Synod.” Here we see Conformity to the Liturgy and all its parts, as well as to the Confession of Faith and Discipline, is made necessary to the Churches Union. And this is demonstrable of every particular Office contain’d in it.

First, for their ordinary Publick Prayers, they covenant as much as we do to use their Prescribed Form and no other. Nor do they ever pretend to deviate from this Rule in their ordinary Service, but only allow of extraordinary Prayers in some Cases, and upon some particular occasions, such as the Minister’s Prayer before Sermon, and Prayers composed for Solemn Fasts and Thanksgivings. He that pleases, may see this fully proved by that Learned

ed *Frenchman Ludovicus Capellus*, in a long Discourse about Set Forms of Prayer, where he shews that their Liturgy is not a meer Directory, but a Precise Form, to be used in all the Offices it appoints, by all the Ministers of the Kingdom; and he Answers all Objections brought against it. *Thef. Salmur. Par. 3. Disp. 37.*

So that Mr. B's three Arguments against the Subscription required of Ministers in the 36th. Canon, which is, That they will use in Publick Prayer the Forms prescribed in the Book of Common-Prayer and no other, are altogether as strong against the *French Church*. 1. First he says "the Bishops themselves by the King's Order, do upon special Occasions of Fasts and Thanksgivings, prescribe, impose and use other Forms: and we must not covenant to disobey them. 2. The Publick Ministers have and do in the Pulpits before Sermons use other Forms: And so break this Covenant themselves. 3. It belongs to the Office of a Pastor to Word his own Prayers, as well as his own Sermons: and it is sinful to renounce so much of the work of the Office, which we are vowed and ordained to." *Engl. Nonconf. cap. 8. p. 43.*

Then First, I say the *French Church* is guilty of Perjury, and breach of Vow also: for they use particular Forms prescribed upon special Occasions of Fasts and Thanksgivings, besides their Ordinary Form of Prayer. *Calvin* here will be our Witness, who tells us in one of his Epistles, "That in the Year 1541. when Germany was Infested both with War and Pestilence, he prevail'd with the Magistrates of *Geneva* to appoint a solemn Day of Extraordinary Supplications for them, and that he himself composed the Prayers that were to be used on that occasion." *Precationes, quibus in iis uterentur, conscripsi. Calvin Ep. p. 263.* And there is such a Form now annexed to his Liturgy. *Tom. 8. p. 31.*

The *French* Canons often mention such Solemn Days of Fasting and Extraordinary Supplications, in which they used some New Prayers besides their Ordinary Service. And yet they never thought themselves guilty of Perjury or breach of Covenant, because these were Cases which in the Covenant it self were presumed to be excepted.

2. They use other Forms of Prayer in the Pulpit before their Sermons, as the Ministers in *England* do. Dr. *Bernard*, who put forth the Book, called, *Bishop Usher's Judgement, &c.* p. 315. says, both the *Dutch* and *French* Churches are so strict in this matter, as to keep always to the same Form. The *Geneva* Liturgy allows every Minister to chuse what Form he thinks most convenient for his purpose. *Precationis Formulam ad id aptam Minister sibi pro arbitrio deligit.* Calvin *Formul. Prec. Eccl. T. 8. p. 29.*

Thus the Synod of *St. Maixant* allows the Minister that Ordains another, to use a Prayer of his own composing, till he comes to the Prayer of Consecration, and then he must use the Form which they prescribe, and no other. See this cited a little after in this same Chapter.

Any one that will turn over any Volume of *Calvin's* Sermons, will find at the end of every Homily a short Prayer of his own, about the length of one of our Collects, suited to the Matter or Subject of his Discourse, which he constantly used besides the long Prayer prescribed in the Liturgy to be used after Sermon.

3. The *French* Church did not think it belonged so absolutely to the Office of a Pastor, to Word his own Prayers; no, nor yet his own Sermons, as Mr. B. says it does; who therein condemns himself, that in 1661. presented a New Liturgy to the Bishops, which words the Pastors Prayers for them, as much as the Old Liturgy does. And I cannot think whom Mr. B. intended to serve by making this Objection, unless those

those who reject the Use of all Set Forms in general, as simply unlawful. For if it belong to the Office of a Minister to word his own Prayers, then he sins in using a Set Form: And if so, all Protestant Ministers are to blame, both in the *French*, and all other Protestant Churches; for they do not always word their own Prayers, but use the Forms that are prescribed for them. But then they do not contradict and condemn themselves, and say with Mr. B. that it belongs to the Office of a Pastor to word his own Prayers; but think that in most Cases, it is better the Church by common Consent should word them for him; and in some Cases, it is more advisable to word Mens Sermons for them too, where Pastors are weak and ignorant, as many were in *England, France, Holland, &c.* in the beginning of the Reformation; for the Assistance of whom, *Calvin's Sermons*, and *Bullinger's Decads*, and our Book of Homilies, were allowed to be read in Churches. But of this I have spoken before. I now proceed with the Business of Set Forms in other Offices.

Conformity to the Rubrick and Canons, which appoint the Form of Administring the Holy Communion, is strictly required by the Synod of *St. Mallicant*, under Pain of Ecclesiastical Censure; *Cap. 6. Art. 14.* "That hereafter there may be a general Uniformity in the Churches of this Kingdom, in the Administration of the Lord's Supper, — all Pastors are enjoined to abstain from any New or Private Methods of their own; as of Reading the Words of Institution between the ordinary long Prayer, and that appointed particularly for this Sacrament, &c." Then, after several other Rites mentioned and enjoined, they conclude with this Sanction: "Classes and Synods shall have their Eyes over those who act contrary to this Order, and reduce them to their Duty by all besitting Con-
sures. Here

Here we have express mention, not only of a Form of Prayer to be used, but in what Order, and with what Rites and Ceremonies the whole Administration is to be performed; of which I shall speak more fully, when I come to consider the particular Objections that are made against our Office for Celebrating the Holy Communion. At present it is sufficient to have observed, how this Synod enjoins the Use of a Set Form in Administring the Communion, as strictly as any Rule, Canon, or Rubrick in the Church of *England*.

I observe the same Exactness required in keeping close to the Rule and Form appointed for the Administration of the other Sacrament of Baptism. Of which I will only give this one Instance out of a Canon of the Synod of *Vitre*, 1583. *cap. 2. art. 8.* The Question being proposed, "Whether the usual Form of Prayer should be recited at the Baptism of Infants Born out of Matrimony, or in Adultery, or Incest, because there are in it those Words, *Begotten of Father and Mother whom thou hast called into thy Church?*" The Synod judged, that there should be no Dispute made about it, for Reasons which they there Assign." Whence I infer, that if they would not suffer any variation to be made in the usual Form of Baptism, in so extraordinary and singular a Case, much less would they allow it to any upon common and ordinary Occasions.

And as they strictly keep to their Form in the Baptism of Infants, so do they likewise in the Baptism of Adult Persons. The 3^d. Synod of *Charonton*, 1645. composed a particular Form for the Baptism of Persons, converted from Paganism, Judaism, Mahometanism, and Anabaptism, which is inserted into the Acts of that Synod. *cap. 9.* where there is a long Prayer, and particular Interrogatories and Answers for each Person, containing a Renunciation of his former Errors, &c. "Which Form
by

“by order of that Synod is enjoyn’d to be used particularly on those occasions, whenever God shall be pleased to make any Additions to his Church, of such Converts.” *Synodic. T. 2. p. 447.*

Next for the Form and Manner of Catechising, they enjoyn the use of *Calvin’s Catechism*, and allow not the least variation from it. Some Motions were made once and again in the Synods of *Montauban* and *Saumur*, Whether *Calvin’s Catechism* should not be chang’d. “But it was decreed, that it should be retain’d, without the least Alteration made therein, nor should Ministers be suffer’d to Expound any other.” *Synod. of Montauban, 1594. cap. 4. art. 4. Saumur, 1596. cap. 4. art. 2.*

The Synod of *Gap*, 1603. renew’d the same Injunction, and added this farther Canon about the manner of Expounding it. “That whereas some chose a particular Text, and accommodated it to that particular Section of the Catechism they would treat of, they were required not to alter the Established Order, but to Conform as others did unto it.” *Cap. 3. art. 5.*

And in the Synod of *Loudun*, 1659. *cap. 8. art. 2.* it was Order’d, “That in those Churches which have two Sermons on the Lord’s-Day, the second Sermon should be turn’d into an Exposition of the Catechism, by way of Common-Place.” So nice were they in prescribing not only the Form and Words of a Catechism, but the very manner also in which it should be Expounded.

They are as strict in observing a Precise Rule and Form in Ordination of Ministers. The Synod of *St. Maixant* leaves the Pastors at Liberty to conceive a Prayer of their own before the Consecration, but when they come to that, they must insert these or the like Words, “We beseech thee, O God, to Enrich and Furnish this thy Servant, duly chosen according to the Order Established in this thy Church

“ Church, with the Gifts and Graces of thy Holy
 “ Spirit, &c. whom we do now Dedicate and Con-
 “ secrate by this our Prayer unto the Office of a
 “ Gospel-Minister: And at these Words the Pastor
 “ Praying shall stand up, and lay his Hand on the
 “ Head of the Ordain'd Minister, who shall kneel
 “ before him at the Foot of the Pulpit. And Pray-
 “ er being ended, and the new Pastor risen up, the
 “ Ministers shall give him the Right Hand of Fel-
 “ lowship in the presence of all the People. And
 “ this Canon and Form shall be unanimously obser-
 “ ved in all the Provinces of the Kingdom.” *Synod*
of St. Maixant. Cap. 3. art. 4.

Here we have not only a Form of Words, but
 the very Ceremonies enjoyn'd, to be used both at
 and after Consecration. And that none might vary
 from them, it is Order'd that this Canon should be
 inserted into the Book of Discipline, where now
 it stands (*Cap. 1. art. 8.*) and all Swear to observe it,
 Next for their Office of Matrimony, they are
 very precise in prescribing Rules about it; some of
 which I will here transcribe out of their Book of Dis-
 cipline, which has a whole Chapter consisting of 32
 Canons, relating to it.

“ The 23^d. Canon requires all Marriages to be
 “ publicly Solemnized in the Religious Assemblies
 “ of the Faithful, according to the Word of God,
 “ and by the Ministry of the Pastors, and not of
 “ any others.” Which is also a Canon of the Sy-
 nod of Montauban, 1594. *cap. 3. art. 19.*

“ The 24th. Canon says, no Marriage shall be So-
 “ lemnized on those days, in which the Sacrament
 “ of the Lord's Supper is Administred. And this
 “ Canon shall not be broken but upon very great
 “ Considerations, to be allowed by the Consistory.
 “ Nor shall any Marriage be Celebrated on days of
 “ Publick Prayer and Fasting.

The Synod of London, 1659. *cap. 19. art. 5.* pre-
 scribes

cribes Canonical Hours also. "No Ministers shall
"Marry any Persons in their Churches, excepting
"at the Hours Accustomed for such Solemnities.
And there every Provincial Synod is impowered to
make Canons about the Times and Places of Cele-
brating Marriages.

The Synod of Vertue, 1567. cap. 10. art. 6. Or-
ders, "that no Marriage shall be Celebrated on any
"Week-day, except there be a Sermon, nor upon
"the Lord's-day, except at Nine a Clock in the
"Morning; when the Parties are to come before
"Sermon, or else to be turned away unmarried.

The 15th. Canon of the Book of Discipline "re-
"quires all Marriages to be propounded first to the
"Consistory, with a sufficient Certificate of the
"Promises.

The 19th. Canon says, "The Churches shall not
"suffer any Persons to be Married, without an ample
"knowledge and Approbation of them.

The 21st. "If one of the Parties, who would
"Marry, be Excommunicated, the Marriage shall not
"be permitted in any of our Churches, unless the
"Party have done Penance for his Offences.

The 16th. "Requires the Banns of Marriage to
"be Published in those places where the Parties
"Dwell: And if they have a Mind to Celebrate their
"Marriage elsewhere, they shall carry with them a
"sufficient Certificate, that the Banns have been
"thrice published.

The 17th. Canon says, "The Banns shall be
"published on three Sabbath-days following, in those
"places where the Word of God is Preached, and
"in other places when as Common-Prayers are Read.

Now these Rules are in a great measure the same
that are prescribed in our Church, or at least
justify our Canons and Rubricks, in restraining
Marriage to certain Times and Places, and Cano-
nical Hours, and the Benediction of a Lawful Mi-
nister,

nister, and the Use of Banns, Certificates, &c.

And the very Office of Marriage is prescribed in their Liturgy, to be with certain Prayers and Benedictions, and Gift of Body also ; which is the same with that Expression in our Office, which some have so much scrupled, *With my Body I thee Worship*. The Ring indeed is not used, as it is with us and some other Protestant Churches : But now Mr. B. says, that good old Objection is laid aside ; for the Commissioners at *Sion-Colledge* in 1661. had nothing to say against it, *Engl. Nonconf. Cap. 2.* So that I need not look farther how to justify it from the Rules or Practice of the French Church.

There is one Form more prescribed in the French Church, which is not in ours, but left to the Discretion of the Bishop, which is the Form of Excommunication, decreed by the Synod of *Alex.* 1620. and by the following Synod of *Charenton*, incorporated with the Canons of Church-Discipline, *Cap. 5. Art. 17.* whereby it was made a Common Form, which the Ministers were obliged upon Oath to use in all the Churches of the Kingdom.

As to a Funeral-Office, it is true they have none prescribed : But then I observe they are not at Liberty to use what they please, but under an express Prohibition and Injunction to use none at all : For their Canons expressly forbid it. " At Funerals there shall " be neither Prayers, nor Sermons, nor any Dole of " publick Alms ; that so all Superstitions, and other " Inconveniencies may be avoided, says their Book of Discipline, *Cap. 10. Art. 5.* And the same Decree occurs in the Synods of *Orleans*, 1562. *Figeac*, 1579. *Montauban*, 1594. and *Saumur*, 1596. In the last of which a Motion was made, " by the Deputy of " *Normandy*, to alter this, and permit Exhortations " to be made at the Interring of the Dead. But the " Synod decreed, That there should be nothing Innovated in that Article. Synod of *Saumur*, 1596. *Cap. 3.*

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So that here they were as much obliged to Negative Conformity in this Point, as they were to Positive Conformity in the rest. They might neither pray with, nor without a Form, at a Funeral, nor so much as make a Funeral Sermon to the People.

Upon the whole it appears, That every thing among them was to be done by Rule and Order : Where they had Forms prescribed, they were obliged to observe them ; where any thing was to be done, and no Form prescribed, there they were at liberty, as we are, to make a Form for themselves ; but where any thing was forbidden, as Prayers and Sermons at Funerals, there they presumed not to speak a word in publick, with or without a Form, being upon Oath to follow their Rules of Discipline throughout the Kingdom. And I can see no difference betwixt the *French Church* and ours in this whole Matter, save only that they were commonly more strict in exacting Conformity to their Orders and Prescriptions.

I have hitherto considered the general Agreement of the two Churches on this Point, in that both of them have an Etablissement Liturgy, to which all Ministers in their Practice are obliged to conform : But that is not sufficient to Vindicate the *English Liturgy*, unless we take off the particular Exceptions that are made against it. Therefore I shall in the next place examine what Opinion the *French Church* has always had of our Liturgy and Communion in particular, and shew that the chief Objections made against it by Dissenters, may be answered upon the Principles and Practice of the *French Church*.

C H A P. II.

That the French Church allows of Communion with the Church of England, and condemns those that separate from it upon the account of her Liturgy or Publick Service.

IF we examine the Sentiments of the French Church from the beginning of the Reformation to this time, we shall always find that they allowed it Lawful to Communicate with the Church of England in her Liturgy, and condemned Separation from it as Criminal Schism. When the discontented Exiles at Frankford, Knox, Whittingham, &c. wrote to Calvin, giving him an account of the English Liturgy, he sent them this pacifying Answer; "That in the Liturgy, as they described it to him, he found some *Tolerabiles Ineptias*, things not so fitly Ordained as were to be wished, yet such as might be born with for a Season, forasmuch as no manifest Impiety was contained in them. And therefore he advised them not to be over-rigid in their Disputes about them. *Calv. Ep. 200. ad Anglos Frankford. p. 98.*

Now as Mr. Sprint in his *Cassander Anglicus*, long ago observed, this Answer was made to that Description which Knox and Whittingham gave him of the English Liturgy, which probably was none of the fairest Representations: Yet he so far justified it, as to say there was nothing Impious or Intolerable in it, that might justify a Separation. He is so free indeed as to say, there were some Remains of Popish Dregs in it; yet he would not have them divide Communion upon it, but wait for a farther Reformation.

Beza was of the same Mind, when he wrote to the Discontented Brethren in England, conjuring them by all that is Good and Sacred, not to forsake the

the Communion of the Church for such Indifferent Rites and Ceremonies as were then imposed upon them. I have produced the Passage at large before, out of his 12th. Epistle, and therefore need not here repeat it. See Book 1. C. 5.

But I will add what he wrote to Bishop Grindal, upon occasion of the first Separation that was begun in England by those that disliked the Liturgy: "*Non sine acerbissimo dolore intelleximus, usq; eo vexari Ecclesias, ut nonnulli jam seorsim suos catas habeant.* It is not without most bitter Sorrow of Heart, that I understand your Churches are so far disturbed, as that some begin to hold separate Meetings, among you, &c. Ep. 23. ad Grindal.

No one doubtless would have used such passionate Expressions against separate Meetings to an English Bishop, who thought Communion with the Church in her Liturgy unlawful, and that it was necessary to make a Separation from her.

But we have a greater Testimony from the Mouth of Beza. It was in the Year 1564, some Years after the Reformation was compleated by Queen Elizabeth, that Beza Dedicated his New Testament to Her; where, in the Epistle Dedicatory he tells Her, "That England owed to Her, *Verum Dei Cultum, nunc tandem a sordidissimis illis Antichristianismi sordibus repurgatum*; The true Worship of God now at length purged from the sordid Dregs of Antichristianism. Which thing did deservedly set Her above all Kings in the World: For some Kings could not Reform as they would; others were utter Enemies to all Reformation; and those few that did reform, did it in such a manner, as to leave Religion still Deformed with many Failings, especially in Point of Ecclesiastical Discipline. Some condemned Idolatry, but did not cast out the Idols; others cast out the Popish Mass, only to introduce another of their own. All unanimously agreed in rejecting Tran-

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“substantiation, but yet many endeavoured to Establish as fond Doctrines in its room. But You, O Queen, says he, and Your People by Your means, enjoy what perhaps no other Kingdom does, The Compleat Profession of the Pure and Sincere Doctrine of the Gospel. To which, if You add (what all good Men hope for, and the most Faithful Bishops of Your Kingdoms have long ago desired) the Full Restoration of Ecclesiastical Discipline also; in truth I do not see what *England* can desire more of You, or Your Majesty can confer more upon it.

Here are none of those Home-bred Charges of Superstition, Idolatry, Antichristianism, Popery, brought against the Liturgy: But it is owned to be the Pure Worship of God, purged from the Filth and Dregs of Antichristianism. Our Doctrine also, contained in the Articles, is commended as a Compleat System of the Pure and Sincere Doctrine of the Gospel, free from those Errors and Defects, which may be found in some other Churches. And for Discipline, it is not so Defective as to make the Church Deformed, as he says some others are for want of it; only he wishes it were more compleatly and fully restored, which is the Church's own Wish in the Office of Communion. Now either *Beza* strained a Point to compliment the Queen, or else he highly justifies the Church of *England*: For I cannot see what any of her own Sons, that had studied for it, could have said more in her Commendation.

If from these we descend to Authors of later Days, who had better Opportunities to acquaint themselves with the knowledge of the *English* Liturgy than the former, we shall find as ample Testimonies given of it, as the *English* Church.

Jean Casaubon, a Man inferior to none in Learning and Knowledge of Ecclesiastical Antiquity, gives this Character of the Church of *England*, as it stood

Re-

Reformed by Queen *Elizabeth* and King *James*, That
 "no Church in the World came nearer to the Form
 "of the most flourishing Primitive Church; having
 "observed a middle way betwixt the two Extreame
 "of such others, as failed either by Excess or De-
 "fect; by which Moderation she obtained this Pri-
 "vilege, that even those who envied her Happiness,
 "were constrained to extol her in comparison of o-
 "ther Churches." *Præf. Exercit. in Baron.* See also
 his Answer to Card. Perron, cited by Bishop *Marten*
 of *Episcopacy*, p. 4.

About the same time Dr. *Rivet*, being then Scribe
 of the National Synod of *Tonneins*, wrote in the
 Name of the whole Synod, a Letter full of high re-
 spect to King *James*, in which they not only give
 him in particular the Title of the Bright-shining Star
 "in the Heaven of God's Church, with some other
 "Elogiums of the like Nature, but also tell him it
 "was their most earnest desire to maintain a good
 "Correspondence with the Churches of His King-
 "doms." Which had been altogether False and Ri-
 diculous, had they believed the Liturgy or the Com-
 munion of the *English* Church unlawful. See this
 Letter in the Acts of the Synod, *Cap. 19. p. 438.*

Ludovicus le Blanc, a Man of accurate Judgment,
 and one who had viewed the *English* Liturgy, having
 occasion to cite it, though but upon a particular Ac-
 count, yet gives it such a Character, as shews he had
 a general Liking of it, and did not think any part
 of it Superstitious or Unlawful. Otherwise he would
 scarce have alledged it with so Honourable a Title, as
Celebris illa Liturgia Anglicana, The famed *English* Li-
 turgy; and much less have used its Authority to pay
 some Respect to the Apochryphal Books, (as I shall
 shew hereafter that he does) had he believed it so
 mean or imperfect a Work, as some would make it.
Vid. le Blanc. Thes. de Script. Canon. & Apocryp. p. 175.

I do not here add the Testimonies of those Three late Eminent Divines, Mr. *de l' Angle*, Mr. *le Moyne*, and Mr. *le Claude*, because their whole Letters on this Subject may be seen at the end of Bishop *Stillingsfleet's Unreasonableness of Separation*. And many others I omit, which have been already produced by Dr. *Durel*; only I will crave leave to repeat one Testimony cited by him out of *Ludovicus Capellus*, Divinity Professor at *Saumur*; who, in his Discourse about Liturgies, among the *Theses Salmurienses*, gives this Testimony to the Liturgy of the Church of *England*, among the rest that were compiled by the first Reformers in every Nation. " At the Reformation, says he, the Liturgy, or Service of the Church, was purged from all Popish Superstition and Idolatry, and all such Ceremonies as were either too burthensome, or of no use towards Edification. And then set Forms of Liturgy were Composed and Prescribed, by the several Authors of the Reformation, in the Countries where they lived; as in *Germany*, *France*, *England*, *Scotland*, *Belgium*, &c. varying as little as might be from the ancient Forms of the Primitive Church. And these set Forms have hitherto been happily used with Profit and Advantage, by the Reformed Churches in every Nation; till at last, of very late, there arose in *England* a sort of Morose and Froward, Nice and Scrupulous, not to say Superstitious Men, who upon very slight and slender Reasons have thought fit not only to disparage, but abrogate the Liturgy hitherto used in the Church, (together with the whole Hierarchy of Bishops) and instead of the Liturgy, have substituted the Directory (as they call it) in its room; which contains no certain Form in express Words, but only the Heads of such things as either in Prayers, or Administration of the Sacraments, or the use of other Rites and Ceremonies, are to be said, done, asked of God, or propounded to the People; mean

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“ while leaving it to the Liberty of every Pastor to
 “ express himself in what Words he pleases. To
 “ which some other Furious and Mad Men have ad-
 “ ded, That it is unlawful to use any Prescribed Form
 “ of Prayers, either in Publick or in Private, and
 “ that a Godly Man cannot with a safe Conscience
 “ be present at them. *Thef. Salmur. Part. 3. Disp. 47.*
de Liturgia, p. 658.

This he calls Matter of Fact; after which he proceeds to Dispute *de Jure*, concerning the Lawfulness and Necessity of Set Forms in all the Parts of Divine Service, and answers all the Common Pleas that are made against such Impositions and Injunctions; which I leave the Reader to consult at his leisure, and go on to consider the Exceptions that are made against our Liturgy in particular, beginning with the Business of Assent and Consent, which some make the Ground of all their Scruples.

C H A P. III.

That the French Church requires Assent and Consent to her Liturgy, &c. as strictly as the Church of England.

TO make this appear, it will be necessary to shew first what the Church of England means by Assent and Consent: For the straining of this too high, and putting too rigid a Sense upon it, seems to minister the chief Occasion of Objections against it. Now it is to be observed, that Assent and Consent are Words of the very same Importance, as Dr. *Falkner* proves from many Instances in our Statute-Law, and mean no more (when applied to things to be practised, ordered, or used) save only an Allowance that they may lawfully be used or practised. Thus we give our unfeigned Assent and Consent, to all and

every thing contained and prescribed in the Book of Common-Prayer, &c. that is, that we allow it to be a Book that has nothing contrary to God's Holy Ordinances in it; but is such as may Lawfully and Piously be used in all the Offices prescribed therein, and that as such we our selves will use it to the Edification of his Church. In the same Manner we give our Assent and Consent to the Book of Homilies, that (as the 35th. Article expresses it) they contain a Godly and Wholsome Doctrine, necessary "for these Times, and fit to be Read in Churches by the Ministers, that the People may understand them." Now supposing there should be in any of these some lesser Mistakes or Errors of small Moment; such as a wrong Quotation of an Author, a weak Consequence in Argumentation, a Misapplication of a Text of Scripture, or a doubtful Interpretation of any, or a Parachronism in Point of History, or the like: These are Errors indeed, which in Strictness no Man can assent to as Truths (if that were the precise meaning of Assenting:) But he may give his unfeigned Assent and Consent to the Use of those Books, notwithstanding any such Errors contained in them. For they are not of that Moment, as to make the Books unlawful or unfit to be used, as containing any false Doctrine, destructive of Faith or Manners, or any ways tending to corrupt Mens Minds, or hinder their Edification. If they be found in all Substantial Points, and every way fitted to instruct and edify Men in the Truth of Christian Faith and Piety, they have all that is requisite in Strictness for a Man to assent and consent to the Publick Use of them. Thus Dr. *Falkner* says well; "That even such Persons who conceive some Things or Expressions prescribed, either in the Phrases of Common-Prayer, or in the Pointing of the Psalms, or in the Translation of the Psalms, or other Scriptures, not to be suitable to their own Desires or

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“ Apprehensions, (yet to be free from Sin, and of
 “ such a Nature, as that the whole remaineth useful
 “ to guide the Exercises of Piety) those Persons may
 “ safely, and with a good Conscience make this De-
 “ claration of Assent, with respect to other weighty
 “ Considerations of Submission to Authority, Pro-
 “ moting Peace, Order, Unity, and the Edification
 “ of the Church in the united Exercise of a right Re-
 “ ligious Worship. Even as such Learned Men, who
 “ may judge even our last Translation of the Bible,
 “ not to have fitly expressed the Sense of some diffi-
 “ cult Places, may yet both unfeignedly Assent, and
 “ earnestly persuade to the diligent Use thereof, as
 “ knowing it to be of excellent Advantage to Pious
 “ and Humble Readers, for their profitable Learning
 “ the Gospel Doctrine, and the Will of God. *Li-
 bert. Eccles. p. 94.*

I say the same of the Homilies. A Man may safe-
 ly, and with a good Conscience, give Assent and
 Consent to the Use of them, though there be some
 small Errors or Mistakes in them. I will Instance in
 one: In the 2d. Part of the Homily against the Peril
 of Idolatry, p. 35. it is said, That the Council of *E-
 liberia*, and the Council of *Frankford* were held about
 the same time, and that *Felix* the Author of the *Feli-
 cian* Heresy was President in the Council of *Eliberis*.
 Now all that are acquainted with Ecclesiastical Hi-
 story, know this to be a Mistake, and a Parachro-
 nism of near 500 Years. What then? May not a
 Man with a good Conscience give his Assent and
 Consent to the Homilies for all this? If Assent and
 Consent indeed signified, that we believed the Ho-
 milies to be free from all manner of Mistakes, I do
 not see how any Man could fairly assent to them:
 For this is a Mistake too palpable to be denied, and
 no Man can honestly depose that an Error is Truth,
 of what kind soever it be. But if Assent and Con-
 sent be taken as it ought to be, only for a Declara-

tion that we believe the Book of Homilies to be a Book that contains wholesome and sound Doctrine, fit and lawful to be Read in Churches for the Edification of the People; then Assent and Consent may be given to the Use of it, notwithstanding this or any other Errors of the like Nature. For this is not to affirm that those Errors are Truths, (as some strain the word *Assent*, and say we mean what we do not mean) but only that it is a profitable Book, that may be piously used and read with all its Failings.

Admit now there were some as palpable Mistakes as this I have mentioned, in the Liturgy it self; (though I confess, after all the Objections that have been made against it, I know of no such) yet why might not a Man for all that give his Assent and Consent to the Use of it? since the Intent of that Declaration is only to say, He believes the Book and every Office in it, to be such as may be Lawfully used without Sin, and that as such he will conform to it, and use it. Which might be done, though it could be proved there were some little Mistakes in it, such as some pretend to say there is in the Rules for finding out *Easter*, and the Translation of the Psalms. For notwithstanding this, a Man might consent to Read the Psalms, and to keep an *Easter* with the Church by one Rule or other, which is all that is required of him. But of these more hereafter.

I am now to shew, that the *French Church* requires Assent and Consent to her *Liturgy* and Form of Administration of Sacraments, &c. as strictly as the Church of *England*: And I need not stand long upon the Proof of this Point, having in effect done it more than once already, in discoursing about their *Liturgy* and Book of Discipline, which I shewed they not only subscribed, but sware to use and observe; which

which is the most solemn way of Assenting and Consenting. I will here only remind the Reader of two things. 1. That they do not take their *Liturgy* for a meer Directory, prescribing the Substance of Things only, and leaving particular Forms to every Man's Pleasure; but they assent to it, as a precise Rule, to be observed and followed without Variation in all its Injunctions. For *Ludovicus Capellus* makes this Difference betwixt a Liturgy and a Directory; That a Liturgy prescribes a certain Form in express Words to be used in Prayers and Administration of Sacraments, and other Rites and Ceremonies; whereas a Directory contains only the Heads of such Things as are to be said or done, but leaves it to the Liberty of every Pastor to express himself in what Words he pleases. And he says their Form of Prayer is a Liturgy in this proper Sense, as contradistinct from a Directory, which he sets himself to dispute against and impugn. *Vid. Thes. Salmur. Par. 3. Disp. 47. de Liturg. p. 658.* cited in the last Chapter.

2. They allow no Nonconformists to continue in the Ministry without Censure, much less such as raise Contention about any Point of Doctrine or Discipline, or about the Form of Catechising, or Administration of Sacraments, &c. But if they break the Churches Union, they are to be suspended by a Classis, and prosecuted farther by a Provincial or a National Synod. These are undeniable Proofs that they require Assent and Consent to their *Liturgy*, as much as is required in the Church of *England*.

Therefore waving all farther Proof of this, I will now proceed to consider the Particular Exceptions that are made against it.

C H A P. IV.

That the French Church requires Assent and Consent to the Use of a Translation of the Bible, which she owns has some Failures in it.

ONE Reason why some Persons have refused Subscription to the *Liturgy*, is because it requires Assent and Consent to be given to an Old Translation of the *Psalms*, which has several Errors in it. I shall not now stand to examine, whether those Errors be real, or only pretended, which has been done by other Hands already; by Dr. *Falkner* in particular, in that Excellent Book of his, called *Libertas Ecclesiastica*: But, I say, supposing them to be real Mistakes in the Translation, yet the *Liturgy* may be subscribed, and Assent and Consent given to that Translation, notwithstanding those Mistakes. For when we give Assent and Consent to this Translation, we do not thereby declare it either to be the best Translation, or absolutely without Faults, but only such an one as we can piously use and read publickly in the Church. And unless this be the meaning of Assent and Consent, I know no Translation of the Bible that could be assented to, till we could have a Translation made by the same Spirit that first dictated the Original; which I know no Church that ever pretended to, unless perhaps the *Roman Catholick*.

As to what concerns the Translation used in the Reformed Church of *France*, 'tis owned on all hands, that it is far from being accurate and perfect: Yet Ministers are bound both by Canon and Oath to use no other in their Churches. Monsieur *le Cene*, a late Author, in his Book, Entituled, *Projet d' Une Nouvelle Version Francoise de la Bible*, *Roterd.* 1696. has collected Mistaken Passages enough to fill a Volume. Nor do the French Synods deny the Possibility of a more Exact

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Translation; yet they would never hearken to any Proposals made to bring in any other into common use in their Churches. The Synod of *Montauban*, 1594. *Cap. 4. Art. 3.* has an Express Canon to this purpose. "Reserving Liberty to the Church for a more Exact Translation, our Churches imitating the Primitive Church, are exhorted to receive and use in their Publick Assemblies the last Translation revised by the Pastors and Professors of the Church of Geneva."

This was the Translation of 1588. which the Famous Mr. *Diodati* many Years after revised and corrected, and wrote a Long Letter to the Synod of *Alanson*, to persuade them to authorize his New Translation; but notwithstanding all his Arguments, among which he urges the acknowledgment of the foresaid Synod of *Montauban*, and the concurring Judgment of many other Persons of Note and Quality; yet the Synod would not hearken to him, but ordered the Old Version to be continued in use in all their Churches. See *Diodati's* Letter at the end of the Synod of *Alanson*, 1637. p. 413.

Again, after this, when Complaint was made in their last Synod of *Loudun*, 1659. "That some Pastors read the Texts of their Sermons in other Translations differing from that which was commonly used in their Churches: That Synod decreed, That no Person should dare to use any other Version than that which was ordinarily used, neither in Reading the Scripture, nor in taking their Texts out of it." Synod of *Loudun*, *Cap. 10. Art. 1.*

Now let any one say whether this be not as much requiring Assent and Consent to an Old Translation, as is required in the Church of *England*.

C H A P. V.

That the French Church does not condemn the Use of the Apocrypha, though she forbids it to be read in her Church-Assemblies.

AS to the next Point, which some have urged as a Reason against Subscription, That our Church requires the *Apocrypha* to be read on some certain Days; it shall be readily owned, That the *French Church* has no such Injunction, but the contrary: For the Synod of *Montauban*, 1594. *cap. 4. art. 2.* orders the Churches to see that their Readers and Deacons do not read publickly the *Apocrypha*, but the Canonical Books of Holy Scripture. But then they do not prohibit this as a thing absolutely unlawful, nor condemn those Churches which enjoin the Reading of it, but only use their own Liberty in prescribing what they think fit in their own Church; being ready to give under their Hands at the same time, that they believe it lawful to be read in those Churches which appoint it: Nay, if occasion be, they will take their Oath upon it. To prove which, I need only observe, that they have always expressed themselves willing to subscribe the *Belgick Confession*, and they actually did subscribe it in the Synod of *Vitre*, 1583. *cap. 2. art. 2.* Now it is one Article of the *Belgick Confession*, * “That the Apocriphal Books may be read in Churches, and Instructions be drawn from them so far as they are consonant to the Canonical Books, but no farther: Which is exactly the Doctrine of the Church of *England*.” So that by the same Reason that the *French Church* subscribes the *Belgick Confession*, she would, no doubt, subscribe and assent to the

* *Confes. Belg. in Corp. Confess. Art. 6. p. 164. Apocryphi Libri legi quidem in Ecclesia possunt, &c.*

Prescription of the Church of England in this Point as well as any other.

Some of her best Writers speak honourably of the *English Liturgy*, for this very Reason for which others condemn it. Among these we may reckon the Testimony of the Famous *Ludovicus le Blanc*; who in his Theological Disputation, *de Libris Canonicis & Apocryphis*, p. 175. has these Words: "As the Ancient Christian Church, though she did not equal these Books to those that are Divine, yet had them in great Honour and Esteem, and judged them worthy to be read not only privately, but publickly, as exceeding useful for Edification in Manners: So we also at this Day do not deny them an Honourable Place in the Church of God, but allow them a Privilege above the Common Rank of other Ecclesiastical Writings. A Proof of which is, that we use to bind them up in the same Volume with the Sacred Canonical Books, and often think fit to alledge them in our Sermons. Moreover in *Great Britain* the Custom is to read Lessons out of these Books, in their Publick and Ordinary Worship; as appears from that Celebrated *English Liturgy*, which is in use in that Kingdom." This is not spoken like one that could not subscribe the *English Liturgy*, because it appointed the Reading of the *Apocryphal Books*.

Chamier does not so expressly mention the Church of *England*, but he virtually commends her Practice in commending the Practice of the Primitive Church, which was the same. For *Ruffin* says, The Fathers of the Church sometimes distinguished all Books into three sorts, Canonical, Ecclesiastical, and Apocryphal: The Canonical were the same which we call so now, which they used to confirm Articles of Faith: Ecclesiastical were those which we now call Apocryphal, which they allowed to be read in Churches, but not to be of Authority to confirm Articles of Faith: The Third sort which they called Apocryphal, were

not

not those which we now call so, but other hurtful Books, which they would not allow to be read in Churches. Now says *Chamier*, speaking of this Account which *Ruffin* gives, "This Distinction is
 "doubtless very useful, and pleases me very well.
"Distinctio utilis est sine dubio, mihiq; valde placet. Chamier, Tom. I. Lib. 4. c. I. n. 10.

And yet some Judicious Persons are of Opinion, That the Apocryphal Books are not so strictly enjoined, but that Ministers are authorized and allowed to change the Lessons taken out of them for others of the New Testament more edifying. For the Admonition to Ministers before the Second Book of Homilies says, "That whereas it may chance that some one
 "or other Chapter of the Old Testament may fall in
 "order to be read upon the *Sundays* or Holy Days,
 "which were better to be changed with some other
 "of the New Testament of more Edification, it shall
 "be well done of Ministers to spend their time to
 "consider of such Chapters before-hand, whereby
 "their Prudence and Diligence in their Office may
 "appear, and the People may have cause to glorifie
 "God for them, &c.

Hamond l'Esrange thinks this administers probable occasion of Conjecture, that our Church hereby intended an Allowance of declining Apocryphal Lessons on Holy Days, that the History of the Saints might be the better compleated by some express Chapters of the New Testament; forasmuch as both the Canonical and Apocryphal Books go under the Complex Notion of the Old Testament. *Alliance of Div. Offic. c. 1. p. 25.*

And Mr. *Baxter* himself was not ignorant of this Admonition in the Homilies: For in his Reformation of the *Liturgy* in 1661. p. 35. he refers to it, desiring this Alteration to be made in the Calendar, and inserted as a Rubrick into the New Common-Prayer-Book; "That after the Psalms for the Day, the Mi-
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“nister shall read a Chapter of the Old Testament, such as he finds most seasonable ; or with the Liberty expressed in the Admonition before the Second Book of Homilies” So that when he had a mind to come a little near the Church, he could find a Liberty granted to change any Lesson of the Old Testament for a more Edifying one in the New: But when he set himself to Dispute against the Church, then we have not a Word of this Liberty, but a Terrible Argument formed against the Rubrick, for appointing some useful Lessons of the Apocrypha to be read, though sufficiently distinguished from Canonical Scripture. For the Sixth Article does put a manifest Difference between them; and any Minister who finds his People so ignorant as not to know what the Apocrypha means, may inform them by reading the Article to them: Though Mr. B. was so confident as to say some Readers of Common-Prayer are forbidden by the Canon to expound even that one Word to them. *Engl. Noncon. cap. 17.*

CHAP. VI.

Of Assenting to read Common-Prayer daily, either privately or openly.

IN the Preface to the Common-Prayer-Book, concerning the Service of the Church, there is a Rubrick which “Orders all Priests and Deacons to say daily the Morning and Evening-Prayer, either privately or openly, not being let by Sickness, or some other urgent Cause.

Mr. B. says, “When the Book was first made, to help the Ignorant Vulgar out of Popery, every Day to use the Common-Prayer was a very good Help to them. But the Case is much altered, and People now have more suitable Helps, and Ministers have

“have so much other Work to do in their Studies,
 “and with their Neighbours, and some Prayers to
 “use more suitable to their Families and Closets, that
 “it must needs be a Sinful Impediment against other
 “Duties to say Common-Prayer twice a Day.”

Engl. Nonconform. cap. 41.

Any one may perceive whither this Discourse tends, *viz.* to discourage the daily use of Publick Common-Prayer in the Church, which it was doubtless the Design, and a very Laudable Design, in our First Reformers to establish, as far as possible, throughout the Nation. This appears from the Rubrick which immediately follows that which Mr. B. excepts against; where it is ordered, “That the Curate that ministrereth in every Parish-Church or Chappel, being at home, and not being otherwise reasonably hinder’d, shall say the same in the Parish-Church or Chappel where he ministrereth, &c. that the People may come to hear God’s Word, and to pray with him.”

Now he that quarrels with this, must think it improper that Men should meet every Day to worship God in publick. For otherwise, why should it be a sinful Impediment of other Duties, to say Common-Prayer daily? If it be said, There ought to be no Publick Prayers without a Sermon, and no Man is qualified to preach every Day in the Year: I answer, 1. That in effect Common-Prayer is never read without a Sermon: For the Lessons out of God’s Word are a very instructive one, if duly attended to. But 2. If by a Sermon be meant a Set Discourse of the Minister’s own composing, of such a length, and in a certain Form, &c. then it is false, and a Rash Accusation of God’s Church, to say there ought to be no Publick Prayers without a Sermon. For all Churches allow it, and most encourage and recommend it. The *French Church* in particular has several Canons, which suppose and authorize this Practice. When the

the Synod of *Castres* says, "Baptism may be administered on any day when Common Prayer is said without Sermon:" does not that suppose an allowance of Common Prayer to be used without a Sermon? See the Synod of *Castres*, 1626. Can. 25. art. 15.

The 2d. Synod of *Vitre* 1617. cap. 9. art. 3. leaves "it to the Prudence of Consistories to congregate the People on all Popish Holy-days, either to hear the Word Preached; or to join in Common Publick Prayers, as they shall find to be most Expedient." Does not this authorize Reading of Common Prayer without a Sermon, when it leaves it to the Discretion of Consistories to appoint it if they thought convenient?

3. The Cases of Reading Common Prayer, and Preaching a Sermon of the Ministers own Composing every day, are very different from one another. For the one cannot be done without a great expence of time before-hand, to prepare the Composition; whereas the other is a Form composed to the Minister's hand, and needs no other time to be spent upon it, but what is necessary for the Act of Celebration. And yet some Persons have that Quickness and Ability, as to Preach as well as Pray publickly every Day in the Week. So *Calvin* was used to do, as *Beza* tells us in his Life, (p. 74.) and yet this did not hinder his other Business. Yet such Examples are not proper to be made a Rule; because all Men cannot Preach every Day in the Week, (no, not though *Calvin's* Method were brought again into use, which was but to Expound for about a Quarter of an Hour some Portion of Scripture) for though many Men have the same Ability, yet all have not; whereas no Man wants Ability to Read Common Prayer Daily, if he can have a Congregation to join with him. If not, the Church would have him supply that Defect, by using it Mornidg: and Evening in his own Family,

unless hindered by Sickness or some other urgent Cause. Beyond this the Injunction cannot be supposed to extend: because it being Common Prayer, and several Parts of it at least, as the Absolution, &c. supposing a Congregation, it cannot be thought a Rule for Closet Devotion. Nor is the Injunction so strict to use it daily either in the Church or Family, but that an urgent Cause may dispense with the Omission of it. And what are urgent Causes, every Man must judge for himself, considering his own Circumstances, with Christian Prudence and Discretion. The Present Rubrick only mentions Sickness, but in former Rubricks it was Worded thus, "except they be let by Preaching, Studying Divinity, or by some other urgent Cause. See *Hammond's Ebrange Allyn. of Div. Offic. c. 3. p. 19.* and the Editions of the Common Prayer before 1661.

C H A P. VII

Of making the Surplice and other Habits necessary to Ministration.

IN the Rubrick before the Order for Morning Prayer, it is appointed, "That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth. Against this Mr. B. has Three Exceptions. "1. We know not, says he, what was then in use, and therefore cannot consent to we know not what. "2. We are told that the Albe and many other Ornaments were then in use, which are since put down, and we may not consent to restore them, without more Reason than we hear. And the "Canon

“ Canon enumerating the Ornaments now, we suppose the addition of all those will contradict it.
“ 3. We meet with few Conformists that know
“ what was then in use; and we see that all those
“ that Subscribe or Consent to this, yet use them
“ not, &c.

There is but one true Word in all this, which is, that Mr. B. was really Ignorant (as he confesses he was) of what he both might and ought to have known, before he had formed his Objections against the Rubrick. To shew that his Exceptions are founded upon meer Ignorance and Mistake, and to inform all those who labour under the same Prejudice, I will here set down the Old Rubrick, as it was in the Second Year of King *Edward*, and also the Words of the 58th. Canon, which Mr. B. refers to; and let any Ingenuous Reader try whether he can find any Contradiction between them.

The Words of the Old Rubrick are these, “ In
“ the Saying or Singing of Mattens and Even-
“ Song, Baptizing and Burying, the Minister in
“ Parish-Churches and Chappels shall use a Surplice.
“ And in all Cathedral Churches and Colleges, the
“ Arch-Deacons, Deans, Provosts, Masters, Pre-
“ bendaries and Fellows, being Graduates, may use
“ in the Choir besides their Surplices such Hoods as
“ pertain to their several Degrees, which they have
“ taken in any University within this Realm. But
“ in all other places every Minister shall be at Li-
“ berty to use any Surplice or no. It is also seemly
“ that Graduates when they do Preach, should use
“ such Hoods as pertain to their several Degrees.

This is all that concerns Private Ministers in that Rubrick. The rest that follows belongs to Bishops only, which says, “ They shall have upon them in
“ time of their Ministration, besides their Rochet, a
“ Surplice or Alb, and a Cope or Vestment, and
“ also their Pastoral Staff in their hand, or else borne
“ or holden by their Chaplain. R 2 Now

Now this was it that led Mr. B. into his Mistake. He had heard something of Albes and other Ornaments in use in King *Edward's* time, but he unluckily puts the Bishops Robes upon every Private Minister; whereas no other Ornaments belonged to them but only the Hood and Surplice, the one enjoined, the other allowed or recommended.

Next let us hear the 58th. Canon. "Every Minister saying the Publick Prayers, or Ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice. — And such Ministers as are Graduates, shall wear upon their Surplices at such times, such Hoods as by the Orders of the Universities are agreeable to their Degrees.

Where now is the Contradiction between this Canon and the Rubricks? They all speak of Surplices and Hoods, but of no other Ornaments belonging to Private Ministers. And Mr. B. might have known this, had he either consulted the old Rubrick, or *Hamon l'Esrange* who compares the New and Old together: but his business was not so much to enquire into the meaning of Rubricks, as to find out some Exceptions against them.

Having thus settled the Controversy about what Ornaments are to be used, the next Question is, Whether it be lawful to use them in Divine Service? And here Dissenters are divided. Some say they are absolutely Unlawful, Superstitious, Popish, Antichristian, &c. Others are ashamed of this, and say they are not against the use of them, but only against the Imposition of them, and Ejecting Men from the Ministry who dare not use them. So Mr. B. cap. 3. and 33. of his *English Nonconformity*.

Let us now compare the Writers of the French Church, with both these sorts of Objectors. And first I observe of *Calvin*, that he was not against the use of a Scholastick Habit, nor yet against enjoining

it:

it: For he himself wore a Gown, or Long Robe, as was the Custom of Ministers at *Geneva*; for which he never met but with one Rebuff in all his Life, and that was from a Silly Woman, who declaimed against Long Garments, "as Marks of False Prophets, and "Indecent Clothing, which the Clergy used to the "great Scandal of the Church." She pretended to prove this from the Gospel, saying, "Is it not written, They shall come to you in Long Garments?" When *Calvin* shewed her "that this was a Falsification "of the Gospel, and that there was no such Expression to be found, unless it was in the Gospel of the "*Manichees*: She called him and his Brethren all Tyrants, because they would not suffer her to talk at this Extravagant rate what she would against them: And so the Dispute ended. For, says *Calvin*, these Wounds I leave untouched, as seeming to me incurable, till it shall please God to put his healing hand to them. *Calvin*, Ep. to *Farel*. p. 38.

Persons who have so little Sense, as to think the wearing of a Gown for Distinction or Decencies sake, is against the Rules of the Gospel, are not fit to be argued with, in *Calvin's* Opinion, but to be pitied and pray'd for, and if they continue obstinate, to be left to God's Mercy in his due time to convince them.

But what if Men will forsake our Communion because we wear a Gown or Surplice; or where these Things are enjoined, will utterly refuse to submit to the use of them? As to the Gown, *Calvin* had occasion to resolve this Question, upon a particular Case that happened at *Geneva*, during his own Regency there in the University; of which he gives this Account in another Epistle to *Farel*, p. 259. "You know, says he, by the Laws of our City, all Students are to lay aside their Swords, and appear only in their Scholastick Habit, when they come to the Holy Communion. But some Foolish Frenchmen,

"who

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“who study here, are so addicted to their own Humour, that they will rather renounce their Profession of Studying, than submit to these Laws. Now because this appears to be manifest Contumacy, I resolved not to endure it: For I had rather they should all be gone, than stay here to the prejudice and loss of our Discipline.” This, I think, is insisting upon the use of an Habit, as much as ever is done in the Church of *England*. It matters not whether it be Gown or Surplice, or any other Habit; for the Reason will hold for one Habit as well as another, so long as the Law appoints it.

Calvin did not think the Surplice, or Bishops Albe unlawful: For writing to *Bullinger* about the Behaviour of Bishop *Hooper*, he says, “As I commend his Constancy in refusing *Unction*, so I could wish he would not contend so much *de Pileo & Veste Linea*, about the Cap and Surplice, though in my Judgment I had not approved of them: And this Advice I gave him my self not long ago.” *Ep. p. 60.*

Beza was of the same mind, when he wrote to the Discontented Brethren in *England*, who complained to him about the Imposition of the Surplice, and some other such Indifferent Things. “These Ceremonies,” says he, are not of that kind of Things that are impious in themselves; and therefore they are not of so great moment, as that either the Pastors should forsake their Ministry, rather than wear those Garments; or that the People should rather forsake their Spiritual Guides, than hear them in such a Vesture.

Peter Martyr gave this Advice to a Friend in *England*, who scrupled the Surplice; “For my own part, I could wish that all Things might be done with the greatest Simplicity: Yet I consider, that if an Union in Points of Doctrine could be obtained between our Churches and those of *Saxony*, we should
“ never

“ never make any Separation upon the account of
 “ such Vestments in Divine Service. *Ep. 41, ad Amic.*
 “ p. 1127.

In another Epistle to Bishop *Hoper*, he more largely defends the Lawfulness of them, and answers all the Bishop's Arguments, whereby he endeavoured to prove the Use of them impious and unlawful. “ Your Reasons, says he, do not persuade me to determine the use of such Habits to be pernicious, or in its own nature contrary to the Word of God; but I believe it to be altogether an Indifferent Thing. “ — Though I be not, in my own Opinion, for retaining this Distinction of Habits, yet I can by no means call it impious; I dare not condemn those whom I see observe it. If I had been so persuaded, I would never have communicated here with the Church of England, in which this Distinction is still observed. For though I do not altogether like it, yet I am sure many such Indifferent Things, tho' troublesome and burthensome, are to be born with; lest whilst we contend more bitterly than is meet about them, we hinder the Progress of the Gospel, and by our vehement Contention, teach those Things to be impious, which are in their own nature indifferent. — By this means we shall so alienate Mens Minds from us, that they will not hearken to Solid Doctrine, or give any heed to our most necessary Discourses. — Besides, if we go on to dissuade Men from these Indifferent Things, as pernicious and impious, we must condemn very many Evangelical Churches, and bitterly tax all the Ancient Churches, which are so worthily celebrated by us. I know, indeed, the Authority of no Church, Ancient or Modern, ought so far to weigh with us, as to make us suppress the Truth of God's Word; but what I contend for is, that for Indifferent Things we should neither condemn any Church, nor speak irreverently of it.

After this he goes on to answer the Bishop's Arguments; where he shews, 1. That all Imitation of the Jewish Rites is not unlawful. 2. That this Distinction of Habits is not the Invention of Popery or Antichrist, because it was used in the Primitive Church long before Popery was known in the World. Which he proves from many Passages of *Eusebius*, *Cyprian*, *Tertullian*, *Chrysostom*, and some known Usages of the Church. 3. That all Human Inventions in the Circumstances of God's Worship, are not unlawful. Otherwise it would be unlawful to Communicate before Dinner. 4. That the wearing of a Surplice may have a good and useful Signification, and that agreeable to the Scripture. For the Ministers of the Church are called Angels and Messengers of God. Now the Angels almost always made their Appearance in White Garments: How then shall we deprive the Church of this Liberty, that she may not signify something by her Rites and Actions, provided they be not made Parts of God's Worship, and be modest and few, so as not to burthen Christian People with Ceremonies, and be used to promote, or not impede some better Things? If you say, Men should make themselves Angels, and not signify it by Outward Signs: I answer, The same Thing might have been replied to *St. Paul*, when he ordered among the *Corinthians*, That Women should be covered, and Men uncover-
ed. Because he only urges the Reason of Outward Signification. One might have replied, That a Man may demonstrate himself to be the Head of the Woman, and the Woman to be subject to her own Husband, better by their Lives and Actions, than any Outward Signs. But the Apostle knew it to be useful, not only that we should live well, but also that we should use both Words and Signs, to put us in mind of our Duty. 5. He adds in the last Place, *Neq; ilico Tyrannidem induas arbi-*
tror,

“*tror, si quid in Ecclesia indifferens suscipiatur agendum,*
 “*& a multis constanter servetur.* I do not think it Ty-
 “ranny in any Church, that agrees to observe an
 “Indifferent Thing, and generally practises accord-
 “ing to such an Order: For it is now become a
 “Rule to Administer the *Eucharist* only in the Mor-
 “ning; and we refuse to Celebrate it in our Assem-
 “blies after Dinner. But will any Man call this Ty-
 “rannical, which all Men freely consent to observe?
 “*Pet. Martyr, Ep. 4. ad Hooper, p. 1086, &c.*

This Discourse of *Peter Martyr*, not only justifies
 the Use of the Surplice, but also frees the Imposition
 of it from that Charge of Tyranny which *Mr. B.* and o-
 thers now so confidently bring against it: And it is the
 more considerable, because it comes from one who in
 his own Judgment was for laying it aside, but had so
 much of the Christian Temper and Discretion, that
 he resolved to make no Contention about it. God give
 all Men the same Temper, and we shall hear no more
 Disputes about a Surplice!

Peter du Moulin was so far from scrupling any Ha-
 bits, that he was used to say, with relation to those
 that scrupled them here, “That if the Queen Re-
 “gent of France would but give him leave to Preach
 “before her, he would do it though it were in a Fry-
 “ars Coat;” as his Son, who writes his Life, says
 he had it from his own Mouth. *Life of du Moulin*,
 before his Novelty of Popery, p. 18. And I believe
 there are few Frenchmen, but who would be glad to
 enjoy the Liberty of Preaching, and Freedom of
 their Religion in their Native Country, upon much
 harder Conditions than being obliged to wear a Sur-
 plice.

C. H. A. P. VIII

*Of the Rules for finding out Easter: That supposing them
to contradict one another, yet a Man may honestly give
his Assent and Consent to use the Common-Prayer-Book.*

THERE is no one thing which Mr. Baxter often re-
pears in all his Books, than this Objection about
the Church's Rule for finding out Easter-Day. He
says the Calendar gives a true Rule to find it; but
then there is another Rule added to find it always,
which is frequently false, as every Almanack will
tell us: That is, that it is always the First Sunday
after the First Full-Moon, which happens next af-
ter the One and Twentieth Day of March. *Engl.
Nonconf. Cap. 15.*

I will not now stand to examine, whether the Rule
he excepts against as false, be liable to that Charge.
It is agreed on all Hands by those that understand
Calculations and Astronomy, that it is generally true,
and it is not every Almanack that will shew its Fall-
hood. But admit it were always wrong: What is
that to our giving Assent and Consent to the Use of
the Liturgy? I have shewed before, that Assent and
Consent does not mean that every Title and Saying
in any Book is infallibly true, but that it contains no
such Errors repugnant to God's Word, as render it un-
fit to be used in Divine Service; which is the Sense
of all English Writers * upon this Subject. Now sup-
pose this Rule to be false; why may we not consent
to use the Liturgy for all that? Especially considering
that this pretended Discovery of its Falleness is but
lately made, and we are neither obliged to say it is
a true Rule, nor any ways confined to use it: Because

* See before, the Chapter about Assent and Consent; and
Dr. Sherlock's Defence of Dr. Still. p. 105.

we have another Rule, which is confessedly true, and fully answers the Church's Design, which is to keep one *Easter* in a Year, and no more; though Mr. B. says, we are obliged to keep Two. If such Failings as these would hinder Assent and Consent, it would be hard to find any Human Writing, which a Man could honestly assent to. The *French* Church has not our Rules for finding out *Easter*, but follows the New *Sale* of Pope *Gregory*, and keeps it Eleven Days before us; yea, sometimes at a Month or Five Weeks distance, if my Author * do not deceive me. Now many Excellent Chronologers, such as *Sepligen*, *Caledonius*, *Mastlinus* and *Origanus*, have undertaken to prove, That the New Calendar has many Errors and Mistakes in it, and in time will prove as false a Rule for finding out *Easter*, as that Rule of ours, which was the Rule of the Council of *Nice*. But may not the *French* Church assent to use this Calendar, and keep their *Easter* by it, notwithstanding such Mistakes? What end should we have of Heresies and Schisms, if such things as these should raise Scruples in Men's Minds, and hinder their Assent and Consent to the Use of a Pious Book fitted for Divine Service. I have already proved, that the *French* Church requires Assent and Consent to the Use of a Translation of the Bible, which she owns has some Failures in it. Though every Title be not accurately and exactly Translated according to the Original, (and consequently not to be assented to in that Sense, as if it were an Exact Translation, when they own it to be otherwise) yet every Minister is obliged to give his Assent and Consent to it as a Translation that is Lawful, and not repugnant to the Word of God to use it; and he must use that, and no other in his Ministration. Now why may we not as innocently assent to use a Liturgy, which has a mistaken Rule for finding out *Easter*, as the *French* Church does to use a Tran-

* *Magist. Commentar. Chronol. cap. 16. p. 91.*

lation of the Bible, which she owns has somethings in it not exactly according to the Original? If it be assenting to a small Lye, as Mr. B. modestly terms it, in the *English* Ministers, I cannot see how the *French* will escape the same Imputation. I will not recriminate, nor give him the Lye, but only take leave to say, That he, and all others who thus charge the Church of *England*, are under a Mistake about Assent and Consent; and understand not truly her Constitution. Nor indeed can they account for their own Practice in assenting to read the Bible, upon their Principles and Hypothesis: For the very best Translation which they consent to use as well as we, is thought by many Criticks of the best Rank, to have some mistaken Passages (more Material than the Rule about finding out *Easter*) which need a more exact Translation. I will only instance in one, which was the Discovery of the late Eminent Dr. *Pocock*, a Person whose Modesty no less than his Learning, so conspicuous in all his Writings, rendred him famous over all the World. The Place I mean, is *Mic. 5. 2.* where the present Translation reads it; *Thou Bethlehem Ephratah, though thou be little among the Thousands of Judah;* whereas that Learned Person proves it ought to be Translated quite otherwise, *Thou Bethlehem Ephratah art very Great among the Thousands of Judah.* For, as he observes, the Original Word, *Isair*, or *Sagor*, signifies both Little and Great: And as in some Places, where the Sense requires it, it ought to be Translated, *Little*; so here in this place it ought to be Translated, *Great*. For so St. *Matthew* quotes it, *Thou Bethlehem art not the least*; that is, art very great, among the Princes of *Judah*, &c. *Mat. 2. 6.* Which shews that the Word *Isair* in *Micah*, was understood by the Evangelist to signify *Great*, and therefore ought now to be so Translated; as Learned Men now, since this Discovery has been made, do generally agree. See Dr. *Pocock*, *Nor. Miscel. in Part. Mos.*

cap. 2. p. 17. and his *Comment. on Mic.* 5. 2. As also Dr. Hammond's Annot. on *Mat.* 2. 6. Hottinger *Smegma Oriental.* And Frischmuth *Dissert. de Mich. & Mat.* cited by Mr. le Cene *Projet d'une Nouvelle Version.* p. 166.

Now if the Dissenters Rule be true, That no one can without a small Lie, give Assent and Consent to any Book which contains any the least Mistake in it; how shall those who are convinced by Dr. Pocock's Reasons, that the forementioned Passage is wrong translated, give their Assent and Consent to the present Translation? Or must neither the Church nor Dissenters use the Bible in their Assemblies, till they can have a Translation free from all manner of Mistakes? And where shall we have such an Infallible Translation? Will Dissenters of any Denomination undertake to make it? Or will they excuse every Minister from Reading the Bible in the Church, till they have done it? If there be some little Mistakes in the present Translation, why do they not object against it, as well as the Liturgy, and set immediately about a new one; and leave it to Men's Censures when they have done, and to every Man's liberty that can find any Faults in it, to assent or not assent, use or not use it at his pleasure? There is no one but is sensible how dangerous and absurd the Consequences of such a Liberty as this would be: And yet the Reason is as strong against the present Translation of the Bible, as against the Liturgy, for having a supposed mistake in one of its Rules for finding out *Easter*. If nothing else can convince Men, yet I hope this may; that it is dangerous to strain Assent and Consent too high, lest at last they come to this pass, that they cannot Assent to the Bible it self, as ordered to be read in the Church, in any Human Translation.

C H A P. IX.

Of the Confession and Absolution, as used in the Church of England; and of Kneeling and Standing in Divine Service.

Come we now to the several Parts of the Liturgy; where the first thing is the general Confession to be said of the whole Congregation, after the Minister, all Kneeling. There are some who except against the shortness of this Confession; which, if it be any fault, is equally chargeable on the Confession in *Calvin's* Liturgy, used by all the French Church, which for the sake of those who never heard it, I think it not improper here to transcribe out of *Calvin's Works*. "O Lord God, Eternal and Almighty Father, we acknowledge and confess before thy Sacred Majesty, that we are miserable Sinners, conceived and born in Sin and Iniquity; prone to Evil, and indisposed to every good work; and that being Vicious, we make no end of transgressing thy holy Commandments. Hereby we call Destruction upon our selves from thy just Judgment. But yet, O Lord, we are heartily sorry for having offended thee, and we condemn our selves and Sins by true Repentance, desiring thy Grace may relieve our Misery. Therefore, O God, Merciful Father, vouchsafe us thy Mercy, in the name of thy Son Jesus Christ our Lord. Blot out our Sins, and purge away all our Filth, and daily increase in us the Gifts of thy Holy Spirit: That we acknowledging our Iniquity from the bottom of our Hearts, may more and more displease our selves, and be excited to true Repentance; which mortifying us and all our Sins, may produce in us the Fruits of Righteousness and Innocence, acceptable unto thee: Through the same Jesus Christ our Lord." *Calvin. Formul. Prec. Tom. 3. p. 29.*

'Tis true, the whole Congregation is not obliged to say this Confession after the Minister, as we do, but only to go along with him in their Minds: But the difference in this Circumstance is so very inconsiderable, that they must have a very great Inclination to dispute, that can raise any Controversy about it.

As to the Posture of Kneeling, that is precisely enjoined in the *French Church* to all People without respect of Quality or Persons. "That great Irreverence, says their Book of *Discipline*, *Cap. 10. art. 1.* which is found in divers Persons, who at publick and Private Prayers do neither uncover their Heads, nor bow their Knees, shall be reformed, which is a matter repugnant unto Piety, and giveth suspicion of Pride, and scandalizes them that fear God. Wherefore all Pastors shall be advised, as also Elders and Heads of Families, carefully to oversee, that in time of Prayer, all Persons without Exception or Acceptation, do evidence by those exterior Signs, the inward Humility of their Hearts and Homage which they yield to God; unless any one be hindered from so doing by Sickness or otherwise.

Now compare this with our Rubrick and 18th Canon, which says, "No Man shall cover his Head in the Church or Chappel in the time of Divine Service, except he have some Infirmary. And all manner of Persons then present, shall reverently kneel upon their Knees, when the General Confession, Litany, and other Prayers are read." If any one censures our Church for these Rules of Decency, he may see himself more severely condemned by the Discipline of the *French Church*.

Next for the Absolution, I own *Calvin's Liturgy* has no such Form in it: But he himself says it was an Omission in him at first, and a Defect in his Liturgy; which he afterwards would have rectified and amended, but could not. He makes this ingenu-

bus Confession in one of his Epistles: "There is
 "none of us, says he, but must acknowledge it to
 "be very useful, that after the General Confession
 "some remarkable Promise of Scripture should fol-
 "low, whereby Sinners might be raised to the Hopes
 "of Pardon and Reconciliation. And I would have
 "introduced this Custom from the Beginning, but
 "some fearing that the Novelty of it would give
 "Offence, I was over-easy in yielding to them; so
 "the Thing was omitted. And now it would not be
 "seasonable to make any Change; because the
 "greatest part of our People begin to rise up before
 "we come to the End of the Confession. There-
 "fore he advises those he writes to, whilst they had
 "it in their Power, to accustom their People to an
 "Absolution, as well as a Confession: *Quo magis op-
 "tamus, dum vobis integrum est, populum vestrum ad
 "utrumque assuefacti.* Epist. de quibusd. Ecclesi. Ritib.
 p. 206.

Nay, I must do that justice to Calvin here, by the
 way, to say, that he was no Enemy to private Abso-
 lution neither, as used in the Church of England.
 For in one of his Answers to *Westphalus*, he thus ex-
 presses his mind about it: "I have no intent to de-
 "ny the Usefulness of Private Absolution; but as I
 "commend it in several Places of my Writings, pro-
 "vided the Use be left to Mens Liberty, and free
 "from Superstition; so to bind Mens Consciences
 "by a Law to it, is neither Lawful nor Expedient.
Defens. 2. ad Westphal. Tom. 8. p. 678.

Here we have Calvin's Judgment, fully and entire-
 ly, for the Usefulness both of Publick and Private
 Absolution. He owns it to be a Defect in his Litur-
 gy, that it wants a Publick Absolution. But the
French Church took care to supply this Defect in some
 measure; and, as far as they could, without hazard-
 ing the Peace of their Congregations. For the Se-
 cond Synod of Paris, 1565, Cap. 9. Art. 17. made
 this

this Canon : " That such Churches as were accustomed upon Sacrament-Days, or other Sabbaths, after the Confession of Sins, to pronounce a General Absolution, may if they please continue in it : But where this Custom is not introduced, the Synod adviseth the Churches not to admit it, because of the dangerous Consequences which may ensue.

They approve the Thing, and encourage it where it was in use already, but thought it dangerous to offer at any Alteration where it was not; for fear the Novelty might give Offence, or occasion some Disturbance. Whence it appears, that it was not Choice, but Necessity, that made both *Calvin* and the *French Church* omit the inserting a Publick Absolution into their Liturgy : They did not dislike the Thing, but had no favourable Opportunity, as the Church of *England* had, to introduce it.

As for the Custom of the Ministers standing up at the Absolution, and some other Prayers, as the Rubrick appoints; I observe the same Practice to be enjoined in some Cases in the *French Church*. For in the Form of Ordination appointed by the Synod of *St. Maixant*, it is expressly ordered, That the Minister who Ordains, shall rise up when he comes to the Consecration-Prayer, and repeat that standing. And probably those Churches which use the Absolution, do it in the same Posture, as also the Creed, &c. but I can say nothing positively of these, for I find no express Canon or Rubrick about what Posture they are to be said in.

C H A P. X.

That the French Church esteems the Lord's-Prayer a Form of Prayer, and as such frequently uses it in Divine Service.

TWO Things are commonly said against the Use of the Lord's-Prayer in our Church. 1. That we use it as a Form. 2. That we repeat it too often in Divine Service. To the first Objection *Chamier* answers copiously; That our Saviour gave it to his Disciples as a Form; that they used it as a Form in their Daily Prayers, as did also the whole Primitive Church; which he proves from the Testimonies of *Tertullian*, *Cyprian*, and *Austin*. And hence he takes occasion to prove against his Popish Adversary *Gerhard*, That the Virgin *Mary* was not free from Sin, because She used the Lord's-Prayer with the Apostles. "It is reasonable to believe, says he, that the Holy Virgin prayed to God in the most exquisite manner: But there is no better manner of Praying to God, than that which Christ delivered. As *Cyprian* says, What Prayer can be more Spiritual than that which was given us by Christ, who also gives us the Holy Spirit? What can be more True Prayer before God, than that which was uttered from the Mouth of his Son, who is Truth it self? Secondly, it is plain from *St. Luke*, that *Mary* prayed with the rest of the Disciples, *Acts* i. 14. These all continued with one accord in Prayer and Supplication, with the Women, and *Mary* the Mother of *Jesus*. Now says he, *Si orabant unà, ergo communis erat omnibus Formula*; if they prayed together, they had all one Common Form. Thirdly, *St. Austin* says, that it is necessary not only for the Faithful in general, but for every one in particular, to use the Prayer which our Lord gave to his Disciples." These are

Chamier's Arguments, to prove that the *Virgin Mary*, as well as all other Persons, were obliged to use the Lord's-Prayer. *Tom. 3. de Pec. Orig. Lib. 5. c. 12. n. 10.*

Against this his Popish Adversary urged, 1. That it could not be proved out of Scripture, or any Ancient Writer, that ever the *Virgin Mary* used the Lord's-Prayer. 2. The Lord's-Prayer was made for the sake of the Rude and Ignorant., that knew not how to pray: But the *Virgin Mary* was taught of God from her Infancy to pray, and had Forms of Prayer of her own. To which he answers, "1. That
"it was false, that it could not be proved out of
"Scripture that the *Virgin Mary* did use the Lord's-
"Prayer: For She prayed with the Disciples, and
"the Disciples prayed, saying, *Our Father*; there-
"fore She also prayed, saying, *Our Father*. To the
"Second he answers, That the Lord's-Prayer was
"made for the Simple and Ignorant indeed, but in
"the same manner as *David* says the whole Word of
"God was written, *to give light and understanding to*
"the simple, *Psal. 19.* that is, so to instruct the Sim-
"ple, as that it should be not only Useful, but Ne-
"cessary, to the greatest Proficients also. *Chamier*
ibid. n. 12, 13.

So far was this Learned *Frenchman* from having that contemptible Notion of the Lord's-Prayer as a Form, which some have, that with *St. Austin* and the rest of the Primitive Church, he thought it necessary to be used as a Form, both in Church-Assemblies, and by every private Christian.

Rivet was of the same mind: For among other Arguments to prove the Lawfulness and Expediency of Set Forms, he urges this; That Christ taught his own Disciples a Form of Prayer. "It is made a
"Question by some, Whether Set Forms of Prayer
"be lawful to be used in Publick or in Private? But
"we hold, that Set Forms, if they be pronounced

" with due Attention of Mind, are not only Law-
 " ful, but very Profitable also; because every Chri-
 " stian is not able to conceive New Prayers with such
 " Decency as is fitting, and the Attention of the
 " Hearers in great Assemblies, is not a little helped
 " by accustomed Forms. Upon which account God
 " himself prescribed a Form of Benediction, to be
 " used by the Priests in the Old Testament, *Num. 6.*
 " 24. And Christ upon the Cross used a Form of
 " Deprecation, which *David* his Type had used be-
 " fore him, *Mat. 27. 46.* The Disciples also, *Luk.*
 " 11. 2. desired him to teach them to pray, as *John*
 " taught his Disciples: To whom Christ gave this An-
 " swer; *When ye pray, say, Our Father which art in*
 " *Heaven, &c.* From the Circumstances of which
 " Words it is evident, That this Prayer of Christ is
 " not only a Rule of Praying aright, but also a Form
 " of Prayer to be ordinarily used; as, without all
 " Controversy, the whole Primitive Church ever
 " esteemed it to be. *Synops. Pur. Theolog. Disp. 36.*
 " 33. where we have the Judgment of the *Dutch* and
French Divines together.

What they observe of the Primitive Church, is so
 very true, that I dare undertake to prove, that for
 1500 Years together, none ever disliked the Use of
 the Lord's Prayer, but only the *Pelagians*; and they
 did not wholly reject the Use of it neither, nor dis-
 like it because it was a Form, but for another Rea-
 son; because it contradicted one of their principal
 Tenets, which was, That some Men were so perfect
 in this World, that they needed not to pray to God
 for the Forgiveness of their own Sins, but only for
 the Sins of others. In regard to which Tenet, they
 could have wished that the Use of the Lord's Prayer
 had been wholly laid aside; but because it was so ge-
 nerally used by the whole Catholick Church, they
 despaired of gaining that Point; and therefore con-
 tinued to use it, contenting themselves with that per-
 verse

verse Gloss put upon the Fifth Petition; That they prayed not for Forgiveness of their own Sins, but for others; as appears from the Council of *Milevis*, Cap. 7. and the *African Code. Can. 116*, and 117. where their Errors are Condemned.

I hope none now dislike the Use of the Lord's Prayer upon the same Principle: But however, to reject it upon any Principle, is a great Fault; and such an one as is condemned by the whole Catholick Church, and in particular, by the Reformed Church of *France*.

But it is said, our Church enjoins the Use of the Lord's Prayer too often, and that is the thing that offends so many. To which I answer, 1. That admit it were not so Commodious as they could wish, yet all Inconveniencies do not make a Liturgy unlawful, or justify Separation from it, as I shall fully prove, upon the Principles of the *French Church*. 2. Our Church seldom enjoins the Use of it above once or twice in any particular Office; and so much is commonly done in the *French Church*: Their Ordinary Prayer both before and after Sermon, as well Morning as Evening, concludes with it. So does also their Prayer at Infant-Baptism; as also the Prayer at Baptism of Adult Persons, appointed by the last Synod of *Charenton*, where they say it is Christ's own Appointment, who hath commanded us to call upon God, saying, *Our Father which art in Heaven, &c.* Cap. 9. p. 452.

So that supposing different Offices to be used, it must of necessity follow, that the Lord's Prayer will be often repeated. Besides which, Dr. *Borel* has observed, that the Ministers commonly say it Three times over, whilst they continue in the Pulpit, both in the *French* and *Dutch Churches*. *Conform. of Reform. Chur.* p. 37.

In *Calvin's* Liturgy used at *Geneva*, it occurs almost in every Office: As 1. in the Minister's own Prayer before Sermon, he might use it if he pleased.

2. In the long Prayer prescribed to be used after Sermon, there is a kind of Paraphrase made of it to conclude with. * 3. In the Form of Extraordinary Supplications for Fast-Days, it is inserted *verbatim*, into the middle of the Prayer after Sermon. 4. It is used also to conclude the Prayer of Consecration at Infant-Baptism. *Formul. Præc. Eccles. Tom. 8.*

So that the Difference betwixt the French and English Church in this Matter is so small, that whoever objects against the one, will find himself obliged to condemn the other also. And when that is done, it will never justify the Practice of those who deny the Lord's Prayer to be a Form, and wholly reject the use of it. Mr. Capel reckons those no better than Madmen, whose Zeal against Set Forms transport them to such an Excess: "*Quis illorum Furorem ferat,*
 " *ac non potius execretur, &c.* Who can have patience
 " to bear, and not rather abhor their Madness, who
 " boast that they have never, or not for many Years
 " repeated the Lord's Prayer, and give God Thanks
 " upon that account? Do they think, Christ taught
 " his Disciples that Prayer, that they should never
 " use it, nor offer it to God? Or do they think the
 " Apostles never used it, but only as a Rule and Ex-
 " ample to compose their own Prayers by? How
 " then come all Ecclesiastical Writers and Doctors of
 " the Primitive Church to tell us, that the Apostles
 " Consecrated the Eucharist only with this Prayer,
 " and that the whole Primitive Church followed their
 " Example? And how is it that in all Protestant
 " Churches when we cannot particularly enumerate all
 " our Wants in our own Prayers, we think it necessary
 " to conclude them with that Prayer, which compre-
 " hends in short whatever things are omitted in our
 " own? Upon which account we commonly usher it

* I am credibly informed that at *Charenton*, instead of the Paraphrase, the Ministers used to repeat the Prayer only as a Form.

“ in with this Form of Words ; *These things*, O Lord,
 “ and whatever else thou knowest to be necessary for us, we
 “ ask of Thee, in the Name of Christ, in that Form of
 “ Prayer which he himself hath taught us, Our Fa-
 “ ther, &c.” *Ludov. Capel. Disp. 37. de Liturg. n. 13.*
inter Thes. Salmur. Par. 3.

This both vindicates the Necessary Use of the Lord's Prayer, and the frequent Use of it ; that is, as often as we make any Petitions of our own, or if we divide our Service into different Parts, we may use the Lord's Prayer in each Part ; and that is agreeable to the Custom of the *French Church*, and perhaps all other *Protestant Churches* also.

CHAP. XI.

Of the Use of the Apostolical Creed in the French Church.

Concerning this Creed I observe Four Things in the Practice of the *French Church*. 1. That they give it the Name of the Apostles Creed, as we do in our Liturgy : Their Confession styles it, *Symbolum Apostolicum*, The Apostolical Creed, *Art. 5.* As also their Liturgy and Catechism, wherever they speak of it. 2. They agree with our Church, as to what concerns the Reason of this Name. “ It is commonly called the Apostles Creed, says their Catechism, because it has ever been received among the Faithful from the Foundation of the Church ; and because it was either taken from the Mouths of the Apostles, or Collected faithfully out of their Writings. *Calvin. Catech. Tom. 8. p. 12.*

So that the Design either of the *English* or *French Church*, in giving it the Name of the Apostles Creed, was not to tie Men up in the strictest Sense, to believe it to be of the Apostles immediate Composing ; but to take it for an Orthodox and Primitive Sum-

mary of Faith, either delivered by the Apostles themselves, or collected out of their Writings by their immediate Successors. A Liberty is granted to either of these Opinions, because neither of them derogates from the Faith it self.

3. I observe that the *French Church* uses it in the same Holy Offices as the Church of *England* does; as in her Form of Infant-Baptism composed by *Calvin*; in her Form of Baptism of Adult Persons composed by the Synod of *Charenton*, and in her usual Form of Publick Prayers on the Lord's Day. The Words of their Liturgy after Morning Prayer, are, *Post hæc recitatur Apostolorum Symbolum*: Then shall be Rehearsed the Apostles Creed.

And yet here we may Note, that both the *French* and *English Church* in this last Point differ from the Practice of the Primitive Church: For the Primitive Church for near 600 Years made no other publick use of the Creed in Divine Service, but only in Catechising, and as a Form of Professing their Faith at Baptism; as *Hamon l' Estrange*, and *Vossius*, and others have made it appear. Whence it follows, that Primitive Practice was no Rule in Indifferent Matters, either to the *French* or *English Church*, but they made use of their own Power and Liberty in appointing such things as they thought most expedient and meet for Edification: And therefore this Custom of Repeating the Creed as a part of the Publick Liturgy, though New in comparison, being found to be a most useful and edifying Practice, was thought fit to be retain'd in the Liturgies of all *Protestant Churches*. And Mr. *Baxter* himself is so far from objecting against the use of it, that in his Reformation of the *English Liturgy*, he orders all the Three Creeds to be Read: "Next let one of the Creeds be Read by the Minister, saying, *In the Profession of this Holy Christian Faith we are here Assembled. I believe in God the Father, &c. I believe in one God, &c.* And sometimes *Athanasius's Creed*."

Creed." *Petition for Peace and Reform. of the Liturgy,*
p. 26.

4. But to return to the *French Church*; I observe in the last place, that though they do not enjoin the People to stand up and bear their part in the Repetition of the Creed, yet they have no Objection against this. For in many Cases they allow of the standing Posture in time of Divine Worship. As in their Form of Ordination, I have shewn already, that the Minister who Ordains, is obliged to pray standing at the foot of the Pulpit: And I shall shew hereafter, that all the People are obliged to come up and receive the Communion, standing before the Communion-Table. And I have been informed, from those who are sufficiently acquainted with their Practice, that they stand up whilst they Sing the last Verse of the 118th Psalm, and the Prayer at the end of the Ten Commandments: And as to standing up at the Creed, it is what many of the People do, and all of them may do if they please, though some chuse to continue kneeling. For the Minister, who in his Prayer closes his Hands together, as a Posture proper for that Office; when he comes to recite the Creed, unfolds them, and by such Change of Posture, intimates them to be at liberty to stand up if they please.

C H A P. XII.

That the French Church approves of the Athanasian Creed, and requires Assent and Consent unto it.

ONE Reason why some cannot subscribe the Articles and the Liturgy, is, because they command the Belief and Use of the *Athanasian Creed*. The 8th Article says, "It ought to be thoroughly received and believed, because it may be proved by
" most

"most certain Warrants of Holy Scripture." And the Rubrick in the Liturgy, upon certain Days, enjoins the Reading of it. Now, they say, they cannot subscribe entirely to the Belief or Use of it, because of the Damnatory Clauses that are contained therein. *Baxter Nonconform. cap. 40.*

But this Objection will hold as well against Subscribing the *French Confession*. For the 5th Article is in these Words: "We therefore approve of those Three Creeds, the Apostolical, the *Nicene*, and the *Athanasian*; because they are agreeable to the written Word of God." Does the Article of the Church of *England* say any more than this? And may we not read in the Church what is agreeable to the Word of God, if our Rubrick enjoins it?

I must here note again, what I have proved at large before, That no Minister could be Ordained in *France*, till he had first subscribed this Confession of Faith, whereof that Article about the *Athanasian Creed* is one: So that they who scruple Conformity upon this Account here, must have been Nonconformists in the Church of *France* also.

If any are offended farther with our Articles or Liturgy, because they call this Creed *Athanasius's Creed*; they are to consider, that the Church designed not to determine any thing thereby, to oblige Men to take it for a Creed of *Athanasius* his Composing, but only to give it a Name by which it might be distinguished from the other Creeds; as is done in all other Confessions: For the *French* calls it *Symbolum Athanasianum*, Art. 5. The *Helvetick*, *Symbolum Athanasii*, Art. 11. As also the *Belgick*, Art. 9. *Symbolum Athanasii*. And the *Saxon*, *Symbolum Athanasianum*, Art. 1. Yet all that is designed by any of these Confessions, is only that Men should take this for an Orthodox Creed, without tying them up to believe *Athanasius* to be the Author of it: Which being a Matter purely Historical, is left to the Discussion of
Learned

Learned Men to determine for or against it, as they see Reasons to convince them. And therefore, though Bishop *Andrews* and *Rivet* say they believe it to be *Athanasius's* own Composure, yet it is no crime in Bishop *Usher* or Bishop *Pearson*, *Hamond l' Estrange*, or Dr. *Cave*, to dissent from them, and ascribe it to a much later and a *Latin* Author. The Church is not concerned in this Dispute, so long as the Creed it self is allowed to be Orthodox: And in that they are all agreed.

Nay I must add, That Mr *B.* himself was once agreed with the Church about the Use of this Creed, however in his last Books his Spirit came to be embittered against it. For in his Petition for Peace and Reformation of the Liturgy, p. 26. he orders the *Athanasian* Creed to be read sometimes instead of the other: Surely then at that time, when he drew up the Form of a New Liturgy to be presented to the Bishops in 1661. he had none of these Objections against the Damnatory Clauses in it. And if he had considered that just Apology, which Dr. *Falkner* and some others have made for it, he would never have shewn himself so weak, as to have gratified the *Soci-nians* with unreasonable Scruples against it. See Dr. *Falkner* *Libert. Eccles.* p. 145, &c.

CH A P. XIII.

That the French Church does not Receive the Communion Sitting, but requires all Communicants to Receive it in another Posture.

There are Two sorts of Persons who dispute with the Church of *England* about Kneeling at the Communion. Some absolutely and universally condemn the Posture, as sinful and unlawful; because it is a Deviation from the Practice and Example of Christ,

Christ, who Administred the Communion to his Disciples Sitting ; which therefore they say, is the only Lawful Posture. Others are not altogether so rigid as this, but say, they believe it to be lawful to Receive the Eucharist kneeling, and, upon occasion, themselves do so Receive it ; but their Quarrel at the Liturgy and Canon is, for rejecting those from Communion, who dare not Kneel in the Act of Receiving : Of this latter sort of Objectors, Mr. Baxter is the Principal. Case of *Engl. Nonconform. c. 14.* " I my self, says he, am for the Lawfulness of Organs, Rails, and coming up to them ; and for the " Lawfulness of Kneeling, when we sing Psalms, or " read the Scripture, or hear the Preacher : But I am " not for the Lawfulness of Hanging or Damning " Men, that herein are not of my Mind ; nor for " turning unnecessary things, because they are lawful, into Conditions of Church-Communion, and " making Kneeling necessary to Salvation.

Now, whatever there is in either of these Charges, they affect the *French Church* as much as they do the Church of *England*. For though the *French Church* does not Receive the Communion Kneeling, yet neither, 1. Does she condemn Kneeling as unlawful ; nor 2^{dly}, Does she use Sitting, but a contrary Posture ; that is, Standing ; which is as much a Deviation from the Example of Christ, as Kneeling is. Nor, 3^{dly}, does she admit any to Communion, but such as Receive in that Posture and Manner as her Rubricks and Canons appoint. So that if there be any Force in the Arguments urged against the Church of *England*, they equally hold against the Church of *France* ; or if the one may be justified, so may the other. Let us therefore examine these Particulars.

That 1. the *French Church* condemns not Kneeling as unlawful, appears from this ; That she allows it lawful to Communicate with the *English, Lutheran,*
and

and *Polonian Churches*; all which Receive the Communion Kneeling, and in no other Posture. Besides, *Beza* says, "That Kneeling at the Communion hath a Shew of Godly and Christian Reverence, and therefore might be used with Benefit heretofore. Only he thinks, that since Bread-Worship came in at this Door, those Churches did well who received another Gesture. However, he condemns none that still retain it: For, he says, it is not Idolatrous in it self; and therefore he determines of it, as of many other Ceremonies, That it is not of that moment, as that Ministers should leave their Office, or the People forsake the Communion, because of it." *Beza Ep. 12. p. 107, & 109.*

Peter Martyr, who was sometime a Minister of the *French Church*, goes a little further, and says, "It is not material whether we receive the Lord's Supper standing, sitting, or kneeling, so long as the Institution of Christ be observed, and all occasion of Superstition be cut off. *Loc. Com. Class. 2. c. 4. n. 39.*

And in his Defence of the Eucharist against *Gardiner*, he says; "Adoration may be used in time of Receiving, provided our Minds be applyed, not to the Elements, but to the Thing signified. For then, if we adore the Lord by Kneeling, we do not thereby testify any Real or Corporal Presence of Christ in the Sacrament." *De Euchar. Part 1. Fol. 5.*

He tells us in another Place, "That many Men piously bow the Knee and worship, when they hear those Words of the Gospel, *The Word was made Flesh*: And yet we may not say, they worship the Words, but the Thing signified. So, says he, what hinders but that we may do the same, when we Receive the Eucharist; provided we worship not the External Signs, but the Thing signified by them. *Loc. Com. Class. 4. c. 10. n. 50.*

This

This Learned Man did not think Kneeling so Superstitious, as some would make it ; nor Sitting so necessary by any Command or Example of Christ, but that any other Decent Posture would as well comport with the End of the Institution.

And indeed this was always the Judgment of all knowing Men in the *French Church*, That the Posture of Receiving was none of those things which are of the Substance of the Sacrament, or which we are precisely bound to follow the Example of Christ in ; but an Accidental Circumstance, left to the Liberty of the Church (as many other things are) to determine, as she sees most useful and expedient. Take the Testimony of one, which may stand for the Judgment of the whole Church, because his Works were approved by two or three National Synods ; that is, the Learned *Chamier*, who in his Books *de Eucharista*, thus answers the *Popish* Argument, for mixing Water with Wine, taken from the Example of Christ : “ It follows not, says he, that because Christ did it, therefore we are bound to do the same ; for he washed his Disciples Feet at Supper, but no Man thinks we are bound to do so under pain of Mortal Sin. He Confecrated at Even and after Supper ; which now the Church of *Rome* forbids. Again, He Confecrated Lying at Table ; which Custom is long ago laid aside, and observed by none. This gives us to understand, that every thing is not necessary to be done, that Christ did only Accidentally or Occasionally, in Celebrating the Eucharist ; but only such things as he did, *propter ipsius Sacramenti Plenitudinem*, to make it a compleat and perfect Sacrament ; to which neither Washing the Feet, nor Celebrating at Even, nor Lying at Table, nor Mixing Water with the Wine do appertain.” *Chamier de Euchar.*
Tom. 4. Lib. 6. c. 3. n. 11.

So again, *Lib. 7. cap. 15. n. 13.* “ All things are not necessary to be imitated that Christ did, when they

“ they are only Circumstances of his Actions. For
 “ instance, He Celebrated the Eucharist at Even, af-
 “ ter Supper, Lying at Table, at the Time of the
 “ Passover. In such things every Church is at liberty
 “ to act as she pleases.

Who sees not by all this, that in the Judgment of
 the *French Church*, Sitting at Table in the Reception
 of the Eucharist, is none of those things which we
 are necessarily obliged to by the Example of Christ,
 but only an Accidental Circumstance, which may be
 altered at the Discretion of the Church? Accord-
 ingly the *French Church* used her Liberty at the Refor-
 mation, and took Standing at the Eucharist as her
 Ordinary Receiving-Posture: And what is more,
 not only used Standing, but enjoined it precisely, and
 forbade any to receive it Sitting at the Table, for the
 same Reason that the Church of *England* forbids it,
viz. That there might be a General Uniformity in
 the Church. The Words of the Synod of St. *Maix-
 ant* are expressly these: “ That hereafter there may
 “ be a General Uniformity in the Churches of this
 “ Kingdom, in the Administration of the Lord’s Sup-
 “ per, and all Scruples by reason of Difference and
 “ Singularity, arising in weak, but honest Hearts, un-
 “ capable of distinguishing between the Substance and
 “ Circumstance of the Sacred Action, may be pre-
 “ vented; All Pastors are enjoined to abstain from
 “ any new and private Methods of their own. A-
 “ mong which, they forbid that of bringing the Peo-
 “ ple up in Ranks unto the Table, there to Sit or
 “ Stand; whereas they ought to make them come
 “ singly, one after another up unto it. Synod of St.
Maixant, 1609. cap. 6. art. 14.

Here I observe, they not only forbid Men to re-
 ceive the Eucharist Sitting in Companies at the Ta-
 ble as at a Feast, (which is the thing that is so much
 pleaded for among us) but they will not allow them
 to receive it in Companies Standing about the Table
 neither;

neither; for they must come up singly one after another.

Now supposing any one should make a Scruple at this, and object against Receiving Standing singly, as varying from the Example of Christ at the Institution of the first Supper: If there be any strength in the Objection, does it not hold as well against the *French Church*, as the Church of *England*? For Standing is as different from Sitting, as Kneeling is; and Standing singly, is something more. What then! must the Ministers give the Communion to Persons Sitting in Companies at the Table, who dare not receive it otherwise? This the Canon forbids, and they are upon their Oath to observe the Canon, and liable to Suspension if they do otherwise. Where then is the difference betwixt their Case, and the Ministers of the Church of *England*? The *English Rubrick*, and the 27th. Canon (which interprets the Rubrick) says, "That no Minister, when he Celebrateth the Communion, shall wittingly administer the same to any but such as Kneel, under pain of Suspension." And the *French Canon* says, "no Minister shall give the Communion to Persons Sitting in Ranks at the Table, but make them come up and receive Standing singly one after another." And the Ministers are upon Oath to observe this Canon, and liable to Censure if they transgress it. Where then, I say, is the Difference? If Kneeling be a Deviation from the Institution and Example of Christ, Standing is so too. If to enjoin Kneeling be to add a New Term of Communion, to enjoin Standing must be an Imposition of the same nature: And Mr. Baxter's Six Arguments will hold as well against the *French*, as the *English Posture*. For he may say with equal Truth, That their Imposition of Standing is a Sin: "1. Because it maketh New Terms of Church-Communion. 2. It contradicts Christ's appointed Terms, which require all Christians to receive each other in Love
and

“and Concord. 3. They must answer for depriving
 “Christ’s Members of their Right, as truly as if
 “they Oppressed Widows and Orphans. 4. They
 “must answer for Schismatical Tearing of the Church
 “by their Engines. 5. And for usurping a needless
 “and hurtful Dominion over Men’s Faith and Con-
 “sciences by their Church-Legislation. 6. And for
 “using that Office, which is made for the comfort
 “and edifying of the Faithful, to drive Conscience
 “and Obedience to God out of the World, by mak-
 “ing doubtful ensnaring Impositions, &c. *Engl.*
 “*Nonconf. cap. 4.*

How would a *French* Minister answer these Argu-
 ments? Why plainly by saying they were Slanders,
 not Arguments. For the requiring Men to use the
 Standing Posture, was not to make any new Term of
 Communion. Otherwise it would be a new Term
 of Communion to require Men to receive in a Church,
 or in Leavened Bread, or in a Morning, or on any
 other day besides the Passover, or in Wine not mixed
 with Water: For all these Circumstances differ from
 our Saviour’s Practice at the first Institution; yet they
 are enjoyed by the *French* and all other Protestant
 Churches; and no one can communicate with them
 that will not comply with these Injunctions. But will
 any one say, all these are New Terms of Communi-
 on, or that they contradict Christ’s appointed Terms,
 or deprive Christ’s Members of their Right, or Schis-
 matically tear the Church, or that they are an Usur-
 pation upon Men’s Faith, or drive Conscience and
 Obedience out of the World; when they are only the
 Determination of Indifferent Circumstances, which
 are left to the Liberty of every Church?

If this be a good Answer and Apology for the *French*
 Church, which enjoyns Standing, it will hold as well
 for the Church of *England*, which enjoyns Kneeling;
 since their Case is the same, and they must both
 stand or fall together.

But what if after all, our Saviour celebrated the Eu-

charist neither Sitting, nor Kneeling, nor Standing, but in a different Posture from all these; to wit, Lying along at Table? What then becomes of the Argument from Christ's Example? Does it not affect the Dissenters, as much as the Church of England? And are not they concerned to answer their own Argument as well as we? For if this be true, that Christ celebrated Lying along, then Sitting is as much a deviation from that Posture, as Standing or Kneeling is. If they ask how it appears, that Christ celebrated Lying along, rather than Sitting? I refer them to those French Authors who undertake to prove it against Cardinal Perron, and such other Popish Writers, that say our Saviour celebrated Sitting, and that Sitting is a Posture of Adoration.

Monsieur Daille says, "It is a thing confessed among Learned Men, and evidently proved by the Gospel, that the Apostles, at the time when they received the Eucharist with our Saviour, did not Sit, but lye along upon Beds, as the Custom then was."

Apostolos, quo tempo e Eucharistiam sumpserunt, non sedisse, sed in lectis de seculi illius more, semisupinos recubuisse, & Evangelia apertissime docent, & omnes eruditi consentiunt. Dall. de Cultu Relig. Lib. 2. c. 2. p. 227.

The same is asserted by Chamier, Rivet, and other Writers of the French Church; who upon their Principles, consonant to those of the Church of England, do rationally account for their Churches Practice in using a different Posture: Because they say well, That the Posture of Receiving is to be reckoned among the indifferent Circumstances of the Action, and not among those things which are of necessary Prescription or Observation; and therefore every Church has Power to appoint what Posture she thinks fit in her own Discretion. But Dissenters cannot thus account

* Chamier Panstrat. Tom. 4. de Euchar. Lib. 6. c. 3. n. 11. Rivet. Lib. 7. c. 15. n. 13. Cited before in this Chapter.

Rivet Synop. Pur. Theol. Disp. 45. n. 12. Non sedentes, sed accumbentes.

See, &c.

for their Practice upon their Principles: For if it be a Necessary Rule, as they say it is, to receive in the same Posture which our Saviour used; and that be true which the French Writers maintain, That he used not Sitting, but Lying along; then their Practice contradicts their own Rule, and they condemn themselves in going contrary to the Example of Christ, whilst they think themselves obliged to follow it. And this is a farther Proof, that in this whole Matter they differ as much both in Principles and Practice from the French Church, as they do from the Church of England.

CHAP. XIX.
That the French Church thinks it Lawful to oblige all Members of the Church to frequent Communion under Pain of Excommunication.

THE Rubrick at the end of the Communion-Office requires every Parishioner to communicate at least Three times in the Year, of which Easter shall be one. And the 12 Canon enjoyns the Minister, Church-Wardens, Quest-Men and Assistants of every Parish Church and Chappel, yearly within Forty days after Easter, to exhibit to the Bishop or his Chancellor, the Names and Surnames of all the Parishioners, as well Men as Women, which being of the Age of Sixteen years, received not the Communion at Easter before.

Mr. Baxter has Den Reasons against this, which I shall not here repeat, but only observe by the By, with the Learned Dr. Falkner, how Nonconformity hath run its Changes at such a variance, as if both the Extreams were to be preferred to the middle-way. Mr. Baxter thinks the Church has done too much in directing Men to communicate, and ordering the Minister to present those that neglect it. But both

The Minister of our Churches. Mr.

M^r. Cartwright, the chief Opposer of the Liturgy in Queen Elizabeth's time, and *Didoelapius* the Author of the *Altare Damascenum*, who was the most violent Censurer thereof in King James his time, thought that too little was done herein. For both of them would have all who are in the Churches Communion forced to receive the Lord's Supper at stated times. *M^r. Cartwright* was for inflicting Civil Punishments on Refusers; and both of them condemn those who abstain from the Lord's Table out of Fear, as guilty of Superstition, and say they ought not to be born with. See *T. C. Reply*, p. 117. & *Altare Damascen.* c. 10. Cited by *Dr. Falkner Lib. Eccles.* p. 209.

One might possibly give many other such Instances out of the Writings of our old Nonconformists: But my Business is to shew the Sense of the French Church in this Matter. And here I observe first of all, that the Judgment of *Ber^{us}* was entirely conformable to the Rule of the Church of England. For in his 73^d. Epistle, p. 330. he gives this Advice to a certain Magistrate, "That he should enjoyn all Men professing the same Religion with himself, to frequent the Lord's Supper, and they that should neglect it, should be called before the Consistory, to answer for their Contempt." Their Book of Discipline has a Canon to the same purpose, Cap. 12. Art. 11. where it is ordered, "That if any out of Contempt refuse for a long time to communicate, they shall be cut off from the Body of the Church." And what they mean by Contempt, we may learn from other Canons, which speak of stated Communion among them 4 times a Year. Thus the 14 Canon of the same Chapter: "Altho' it hath not been the Custom to Administer the Lord's Supper in the greatest part of our Churches more than 4 times a year, yet it were to be desired that it might be oftner: Because it is very profitable. &c." and the example of the Primitive Church doth invite us to it. Therefore our National Synods shall take that care and order in this matter, which is requisite to the welfare of our Churches.

The

The Synod of Paris, 1565, Can. 29. speaks to the same purpose. "Although in our Churches the Lord's Supper for the most part is administered only Four times a Year, yet the more frequent Celebration of it is very desirable, due Reverence in approaching it being always observed, &c."

Here we see, Four times a Year are insisted on as the received Custom of all the Churches, and more frequent Celebration is commended: yet not precisely Enjoined: But Four times a Year it was expected every Member should Communicate, else he was deemed guilty of a Contempt of their Discipline, and accordingly Censured by the Consistory of the Church, which had power to proceed even to Excommunication. This is something more than our Church requires, both as to Times and Punishment; for she only requires three times a Year, and says nothing of Excommunication, but leaves the Censure and manner of Punishment to the Bishop's Discretion. However, Mr. Baxter thinks fit to say, "That they are then to be Excommunicated if they refuse, and to lie in Gaol till they die, when taken by the *Writ de Excommunicato capiendo*." Though there is not a word of this, either in the Rubrick or Canon. And yet if it had been so, it is no more than is commonly done by the Magistrates of Geneva, who Imprison or Banish, as they think fit, all incorrigible Contemners of the Orders of the Church.

I will end this Chapter with two Citations out of Calvin. In one of his Epistles, he tells us, he laboured hard in the beginning of the Reformation, to have Communion brought to once a Month. "I should be most pleased," says he, "to have a Monthly Communion, rather than have the People invited only Four times a Year, as now the Custom is among us. When I first came hither, it was administered only Three times a Year: I was for a Communion once a Month; but when I could not prevail, I thought it better to indulge a little the People."

ples Infirmity, than to contend over much about it. Nevertheless, I took care to have it enter'd upon Record, That this was an Evil Custom, to the end that Posterity might with more ease and liberty correct it. *Resp. de quibusd. Eccles. Ritib. p. 206.*

In another Place he pleads for a Weekly Communion; and says, It was not instituted to be received only once a Year, as then the Popish Custom was; but to be received frequently in Memory of our Saviour's Passion, and for many other good Ends, which he there recounts. This was the Practice of the Apostolical Church: They Communicated once a Week, (*Act. 2. 42. 1 Cor. 11. 20.*) and it continued so for some Ages after, which he proves from many ancient Canons; as those called the Apostolical Canons, the Councils of *Antioch* and *Toledo*, and the Writings of *St. Austin* and *Chrysostom*. And concludes, That the Custom of Communicating only once a Year was most certainly an Invention of the Devils. *Sane hæc Consuetudo, quæ semel quotannis communicare jubet, certissimum est Diaboli Inventum.* Calvin. *Instit. Lib. 4. c. 17. n. 44, 46.*

Can we think now Calvin would have complained of the *English Rubrick*, for enjoining Men three times a Year to Communicate, who says, The enjoining them but once only was the Devils Invention: This was his Quarrel with the Church of *Rome* for enjoining it no oftner than she did: Sure then he would not blame the Church of *England* for prescribing it more frequently. He himself prescribed it Four times a Year, and would have enjoined a Monthly Communion, but was overborn in it: He commends the ancient Practice of Communicating Weekly, and the ancient Discipline which Excommunicated all that refused it. He would have the ancient Practice restored again, though not by the ancient Discipline; for though it was proper for those Times, yet he thinks it too severe for the present, and therefore would have Men invited only, not compelled, to

Weekly

Weekly Communion. All which is exactly agreeable to the Sense and Practice of the Church of England, which encourages Monthly and Weekly Communion, but compels none to them: She only requires Mens Attendance three times a Year, upon Pain of Ecclesiastical Censure.

C. H. A. P. XV.

That the French Church uses a Form of Words at the Delivery of the Sacrament, and obliges every Communicant to receive it only from the Hands of the Ministers.

BY the Rubrick of the Church of England, all Ministers are enjoined to deliver the Elements to every Communicant's hand, and to use a certain Form of Words, *The Body of our Lord Jesus Christ*, &c. particularly to every one of the Distribution. Now this is also censured by some as a thing contrary to the Practice of Christ: Nay, they say, it is studying to be wiser than our Masters, and not to be obedient to him. An heavy Charge indeed, if it were really true!

But here again *Calvin* and *Beza* express their Dissent. *Calvin* says, Men ought not to contend about such Matters as these; Whether they shall take the Elements into their own Hands, or not; Whether they shall divide them among themselves, or every one take the Part which is given to him; Whether they shall return the Cup into the Deacon's Hands, or give it to their next Neighbour; Whether the Bread shall be Leavened or Unleavened; The Wine Red or White: For these are Indifferent Things, and left to the Liberty of the Church. *Calvin* In-
str. Lib. 4. c. 17. n. 43.

Beza speaks much to the same purpose in his Second Epistle to *de Tiller*. It is probable, says he, that at the First Supper the Apostles received the Cup from one another, and all drank of the same Cup.

"Cup. But what then? Shall we therefore say all
 "Churches Sin, where the Custom is not to take the
 "Elements from one another, but every one singly
 "from the Hands of the Minister or Deacon? By no
 "means: Because; though we are commanded to
 "Receive, yet the manner of the Reception is not
 "precisely enjoined.

They who speak thus, could not think, as our Ob-
 jectors do, that the Practice of our Church was so
 contrary to the Rule of Christ, as to be an Act of
 Disobedience, and a studying to be wiser than him.

But the Enjoining it perhaps is the thing they most
 scruple at, as contrary to the Example of Christ, be-
 cause it makes a new Term of Communion. If so,
 the Church of *France* is bound to answer it, for making
 so many Canons, enjoining all Communicants to re-
 ceive only from the Hands of the Minister, (except
 in cases of absolute necessity) with a certain Form of
 Words also to be used at the Distribution to every
 one. Their Book of Discipline has Two Canons to
 this purpose, *Canon 12. Art. 8. and 9.* The Churches
 shall be informed; "That it belongeth only unto Mi-
 "nisters to give the Cup. And this they may do with
 "the accustomed Form of Words, &c.

This is repeated in the Synod of *Montauban*, *Cap. 4.*
Art. 33. Synod of *Lyons*, 1563. *Cap. 10.* Synod of *Ver-*
mail, 1567. *Cap. 8. Art. 9.* and with greater strictness
 in the Synod of *Geneva*, 1601. *Cap. 5. Art. 7.* where
 it is decreed, "That the Bread and Cup in the Holy
 "Eucharist shall be distributed by none but the Mini-
 "sters and Elders, who shall with their own Hands
 "put them into the Hands of every Individual Com-
 "municant.

The Synod of *St. Maixent*, 1609. *Cap. 6. Art. 14.*
 speaks in as peremptory Terms as may be, "That the
 "Cup shall not be given by the Faithful one to ano-
 "ther, it being contrary to an express Canon of our
 "Discipline; which ordereth Pastors if possible, to de-
 "liver it; or where they cannot, the Elders to assist
 "the Pastors in populous Churches. Where

Where it is to be noted that Elders are to have no Hand in it but only in Cases of absolute necessity ; which is so far insisted on, that in another Canon they condemned one *Royer*, who wrote a Book to prove it Lawful for Elders ordinarily to give the Cup in the Sacrament, and recite the Words of Institution at the delivery of it. The Censure is in these Words : “ This Synod having already determined what should be done herein, by an express Canon inserted into our Discipline ; in which nothing shall be changed for whatever Difficulties may arise about the delivery of the Cup ; it cannot by any means approve of the Actings of the said *Royer*, &c. But our Advice is, That forasmuch as Pastors in populous Churches cannot without excessive toil deliver the Cup to every Individual Communicant, they may use the help of Elders, but yet enjoyn them Silence, and the Pastors only shall speak when the Sacred Elements are distributed, that so it may be generally and manifestly known, that the Administration of the Sacraments is wholly appropriated to the Pastoral Office. Synod of St. Maixant, Cap. 8. Art. 35.

The Non-Conformity of some Pastors and Churches gave them still fresh occasion to repeat this Injunction. Therefore in the Synod of *Alex.* 1620. they reinforced their Discipline with this Canon : “ In all Provinces Pastors shall be obliged to Administer the Cup, as well as the Bread, unto every Individual Communicant, without distinction of Persons. And also they shall use meet Words in the Administration of both the Elements, to quicken the Hearts and Spirits of the Communicants at the Lord's Table. And express order is given to all Provincial Synods, to take special care that Pastors do not in the least transgress this Canon. Cap. 5. Art. 14.

The Church of *Montauban* made a Remonstrance against this, and pleaded that it had been an Ancient Custom with them for Elders to deliver the Cup, and therefore they desired Licence to continue their Ancient Practice. But the Synod refused, and peremptorily commanded all Pastors without exception to conform to the established Order. Synod of *Alex.* Cap. 14. Art. 37.

The two following Synods of *Charenton* and *Castres* reinforced the said Decree, "Expressly enjoining all the Churches to observe most Uniformly the Canon of the Synod of *Alex.*: See the Synod of *Charenton* 1623. Cap. 6. Art. 3. and *Castres* 1626. Cap. 14. Art. 5.

And whereas in the next Synod of *Charenton* 1631. "A complaint was made against the Churches of *Nismes* and *Montpellier*, for Non-execution of the Canon of *Alex.*, about delivering the Cup at the Lord's Table by Pastors only; that Synod judged the Province of *Lower Languedoc* to have incurred a Censure for their over-much Indulgence to those Churches: And it highly censured the Consistories of those Churches also, and enjoined them for the future to follow the Practice of the other Churches of the Kingdom, on pain of being prosecuted with all Ecclesiastical Censures. See the second Synod of *Charenton*, Cap. 19. Art. 28.

The Church of *Nismes* not conforming for all this, another Decree passed in the following Synod of *Alanson*, 1637. Cap. 8. Art. 4. enjoining them to submit, and "Conform themselves to the Canon of their Discipline, which Orders all Churches to be informed, That it belongeth to Ministers only to Administer the Cup, and this for the avoiding many evil Consequences.

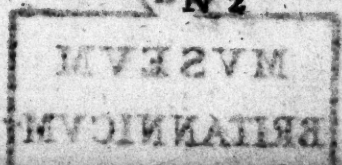
These Canons I presume will be owned to run full in as high and peremptory Terms, as the Rubrick of the Church of *England*, which enjoyns the Mini-

Minister to deliver the Elements to every Communicant's Hand, and use a Form of Words particularly to every one at the Distribution of them. Our Dissenters call this an Act of Disobedience to Christ, and a studying to be wiser than our Master: but the *French Synods* say, many evil Consequences would attend the contrary Practice, and therefore they universally and severely prohibit it, and subject the Transgressors to all Ecclesiastical Censures.

I have one thing more to add upon this Head, That whereas Lay-Elders in the Church of *Geneva*, were wont sometimes to assist the Pastors in the Delivery of the Cup: in the Year 1623. "The Pastors of the Church and Professors of the University, sent Letters to the National Synod of *Charenton*, telling them, That now they had resolved for the future that it should be done by the Pastors only. Synod of *Charenton*, 1623. Cap. 5.

And long before this they had declared their willingness to comply with this Custom. For in the National Synod of *Lyons*, 1563. the Brethren of *Geneva* being demanded, Whether at the Lord's Table Pastors only should distribute the Bread and Wine to the People? They gave this Answer, "That it were certainly best, if it might be conveniently done at all times; but where it would be impracticable and too great a Burden for the Pastor, as it would be in some Churches, there the Elders and Deacons might come in to his Assistance and distribute the Elements unto those who were more remote from him. Synod of *Lyons* 1563. P. 53.

So that here we have the concurring Judgment both of *France* and *Geneva*, not only for the Lawfulness but also the Expediency of the *English* way of distributing the Elements to the People; which Rule is never to be broken but in Cases of absolute necessity, when they allow Elders and Deacons to distribute,



distribute, but never the People to receive from one another. This either justifies the Church of *England*, or condemns the *French Church* for disobeying the Law of Christ. Let those now who are concerned, tell us, whether of the two it does, for we can see no Difference between them.

C H A P. XVI

Of the Doxology in the Communion-Office, which speaks of Archangels in Heaven.

I Find another Objection made against the Communion-Office, by the Authors of the Book called, *The Necessity of Reformation*. 1660. because in the Doxology a little before the Prayer of Consecration, there is mention made of Archangels as well as Angels in Heaven. Now they say, "This is an Uncertainty, if not an Untruth; for the Scripture never speaks of more Archangels than one. *Dan.* 10. 21. *1 Thes.* 4. 16. *Jude* v. 9. *Rev.* 12. 7. This one is *Michael*, to wit, Christ the Prince of his People. So those Reformers, P. 29.

To which I Answer, 1. That supposing there was but one Archangel, yet this Expression might be justified by many Passages of Scripture, where the Plural number is used, when only a single Person is meant. As *Matt.* 27. 44. *The Thieves also that were crucified with him, cast the same in his Teeth*: when yet it appears from *Luk.* 23. 39. that it was but one of the Thieves that railed on him. See the like Instances, *Matt.* 26. 8. *Heb.* 11. 33, 37. *Matt.* 21. 2. cited in Mr. Pool's Synopsis, on *Mat.* 27. 44. To which may be added, *Joh.* 1. 5. *Jud.* 12. 7.

Now as St. *Matthew* speaks truth, when he says, Men of all sorts mocked Christ, to wit, The Chief Priests, the Scribes, the People, the Soldiers, and even

even the Thieves that were Crucify'd with him; though it was but one of the Thieves that did so: In like manner our Church speaks Truth, when she says, With Angels and Arch-Angels, and all the Company of Heaven, we laud and magnify thy glorious Name; though it could be certainly prov'd, that there was but one Arch-Angel in Heaven. For still it will be true, that Heavenly Spirits of all sorts, Angels, Arch-Angels, &c. Praise the Name of God in Heaven.

But 2dly. It is a Mistake in the Objectors, when they say, the Scripture never speaks of more Arch-Angels than one. For *Dan. 10. 13. Michael* the Arch-Angel is called one of the chief Princes: Which I think, plainly signifies that there are more than one. And so *St. Austin* says expressly in his *Enchiridion, cap. 58. Sint tamen & illic Arch-Angeli*, That there are Angels and Arch-Angels in Heaven; though he will not undertake with *Dionysius* and the Schoolmen to distinguish them into nine Orders, and tell what is the exact difference between them. *Rivet* commends *St. Austin's* Modesty, and does not dislike his Opinion of more Arch-Angels than one.

Rivet Cathol. Orth. Tract. 2. Q. 46. n. 3.

And *Peter Martyr* says, "The Names of Arch-Angel, Cherubim, and Seraphim do denote that there are both different Orders and different Offices among the Celestial Spirits. And he thinks Principalities and Arch-Angels in Scripture mean the same Order, to wit, those higher Spirits, to whose care only is committed the Protection of Provinces, Empires, and Kingdoms.

"This, he says, was *Daniel's* meaning, when he wrote of the Prince of the *Grecians*, and *Persians*, and *Michael* the Prince of the People of God, *Dan. 10. 13*, and *12. 1. Pet. Mart. Loc. Com. Par. 1. c. 12. n. 20, 21.*

So that in his Opinion, the Prince of *Grecia* and the Prince of *Persia* are of the same Order with *Michael* the Prince of the People of God.

And that shews that he did not believe *Michael* to be Christ, nor the only Arch-Angel that is mention'd in Scripture.

C H A P. XVII.

Of the Use of the Sign of the Cross in Baptism, how far justify'd by the French Church.

TH E next Particular Office that is found fault with is the Office of Baptism, against which Non-conformists have several Exceptions. That which has made the most Noise, with the least Reason, is the Rubrick, which enjoyns the Minister to Sign the Child after Baptism with the Sign of the Cross. Some say it is Superstition, others that it is Popery: But Mr. *Baxter* has two new Charges against it, First, He says it is inventing a new Sacrament, and 2dly, it alters the Terms of Christ's Covenant, and directly contradicts the Fundamental Law of Christianity. *Eng. Nonconform. Cap. 13.*

Let us hear the Judgment of the *French Church* whether that be so severe as this. They neither enjoin this Ceremony nor use it, I own, but neither do they condemn it as Superstitious, or simply Unlawful, nor give our Church those hard Names for enjoying it as Mr. *Baxter* and some others do.

Beza was not for the enjoying it, yet he gives this Advice to the Brethren of *England*, that wrote to him about this and many other Ceremonies, "That forasmuch as they were not Idolatrous in themselves, it was not fit that Ministers should leave their Office, or People forsake the Communion because of it. *Beza Epist. 12. p. 107, and 109.*

In

In another place he says, " I know that some
 " Churches (meaning the *English* and *Lutheran*)
 " Renouncing the Adoration of the Cross, do still
 " retain the use of this Sign: *Utantur igitur ipsi sicuti*
 " *par est sua Libertate*; Let them therefore use their
 " own Liberty as it is meet they should; We in
 " the *French* Churches for sundry Reasons do not per-
 " mit it to be us'd. *Beza Cont. Baldwin* Cited by
 " Mr. *Sprint* in his *Cassander Anglicus* P. 149.

This is spoken Candidly with a just Moderation
 and Temper: Every Church may use her own
 Liberty in this Matter, and therefore as the Church
 of *England* does not condemn the *French* for not re-
 taining this Ceremony, so neither does the *French*
 condemn the *English* for retaining it. For they are
 both agreed that it is not in it self unlawful.

Peter Martyr says, " The Sign of the Cross is
 " worn by Kings upon their Crowns without Su-
 " perstition, because by that Sign they only pro-
 " fess and declare, that they Reverence and Main-
 " tain the Christian Religion. And if it be Law-
 " ful for a Man to bear the Coat of Arms belong-
 " ing to this Family, it is Lawful also to profess
 " our selves Christians by the Sign of the Cross.
 " *Loc. Comp. Part 2. c. 5. n. 20.*

What does the Church of *England* more than this
 when she uses this Sign only as a Token of
 professing the Christian Religion, that we are
 not ashamed to own the Faith of Christ Crucified,
 &c. May we not as innocently use this Sign in
 Baptism, as a Prince wear it on his Crown, in to-
 ken that he Reverences and Maintains the Christian
 Religion? A Disputing Head, I confess, may work
 a new Sacrament out of either; but *Peter Martyr*
 was not so quick-sighted as to discern any such My-
 stery in them.

Nor surely did the National Synod of *St. Maixant*
 see any harm in it, when they resolv'd, " That
 " Protestant Soldiers, to receive the Relief granted

“ by his Majesty, unto those who had been Maim'd
 “ in his Service, might wear the Cross on their
 “ Cloaks, nor as a Badge of Superstition; but as
 “ a Mark and Cognisance of their afflicted condi-
 “ tion, and that they should not therefore be ex-
 “ cluded from the Communion at the Lord's Table.

Synod of St. Maixant, 1609. Cap. 6. Art. II.

But it may be said, That though the French Church did allow it to be Lawful, yet they did not like the Imposing it. Suppose they did not: What follows from thence? That therefore to impose it was to make a new Sacrament, and alter the Terms of Christ's Covenant, and destroy the Fundamental Law of Christianity, as Mr. Baxter Words it? No such thing: For how then could *Beza* perswade Ministers to comply with it, if it was so manifestly repugnant to the Christian Religion? Would he have exhorted both Pastors and People to have submitted to it, had he thought it a new Sacrament, or that it alter'd the Terms of the Covenant of God? *Beza* knew too well, that the enjoyning some Indifferent Circumstance or Ceremony was not to alter the Terms of the Covenant: Otherwise the French Church had been as guilty as any other. For though they do not enjoy'n the Sign of the Cross in Baptism, yet they do some other things which Christ has no more commanded than the Sign of the Cross.

At Geneva it is Enacted by a Law, for some Reasons of State, That no Minister shall Baptize a Child with the Name of *Balthasar*; And though this sometimes occasions Troubles and Tumults, yet the Ministers are bound precisely to observe it, as *Beza* himself informs us in the Life of *Calvin*, “ In Ger. *vasti*
 “ *Templo tumultum non parvum eo pretextu excitatum*,
 “ *quod Minister Infanti ad Baptismum oblato, indere*
 “ *Balthasaris nomen, quoniam id diserte Leges Scriptæ*
 “ *ob certam causam prohibebant, recusaret.* *Beza* Vit.
 “ *Calvin* p. 84. In

In the other Churches of *France* Ministers are enjoyn'd by Canon not to Baptize any Child with
 "any Name that is ascrib'd to God in Scripture,
 "as *Immanuel*, and others of the like nature. So
 their Book of Discipline. *Cap. 11. Art. 14.*

And the Synod of *Orleans*, 1562. *Cap. 2. Art. 21.*
 Says expressly "Ministers shall reject the Names of
 "old Paganism; nor shall they give unto Infants
 "such Names as are attributed to God; nor Names
 "of Office, such as Baptist, Angel, Arch-Angel.
 See also the Synod of *Nismes*, 1572, *Cap. 2. Art. 3.*
 Synod of *Figeac*, 1579. *Cap. 2. Art. 4.* Synod of
Vitre, 1583. *cap. 3.*

They are farther obliged not to Baptize any Children but upon a Sermon-day. The Synod of *Tonniers*, 1614. *cap. 6. art. 7.* "It shall not be Lawful
 "to celebrate Baptism, unless there be a Sermon
 "either before or after. The same was decreed
 in the Synod of *St. Maixant*, 1609. *cap. 3. art. 10.*
 and the Synod of *Privas*, 1612. *cap. 6. art. 7.*

Now the Question to be ask'd upon all this is,
 Whether any of these things be Conditions of Baptism
 enjoyn'd by Christ? If not; (for no one, I presume
 will say they are) then by what Authority does the Church of
France enjoin them? Why must no Child be Baptized but on a Sermon-day? Why
 not with an Heathen Name, or the Name of *Balthasar*,
 or *Immanuel*, or Baptist, or Angel, &c. Hath
 Christ made any of these things Conditions of Baptism?
 No, but at Mr. *Baxter's* rate of Arguing, the *French*
 Canons do. For they say, no one shall be Baptiz'd,
 unless the Parents will first agree not to call him by the
 Name of *Balthasar*, or *Immanuel*, or Baptist, &c.
 Now what if the Parents insist upon it and require the
 Child to be named so, and plead as Mr. *Baxter* does,
 that Christ required none of these Conditions, and
 therefore if the Ministers refuse to Baptize, they are
 guilty of altering the Terms of Christ's Covenant and
 Sacrament: Would this Charge

Charge at all affect the Church of *France*? If not, how comes it more to affect the Church of *England*, which only requires Submission to her Injunction in the same manner as the Church of *France* does to hers? Judge not according to appearance, but judge righteous Judgment; excuse the one, or condemn both.

If it be said, that the *French* Canons do not deprive any of Baptism: I Answer, they do as much as the Church of *England* does, supposing Men to be so weak or Superstitious, as to think them an Encroachment upon their Christian Liberty, and an altering of the Terms of Christ's Covenant; for whilst they are under that Prejudice, they will think it unlawful to comply with them, and that they are oblig'd to shew their Christian Liberty by standing stiff against them; in which Case they can have no Baptism, unless the Canons are transgressed, or else give way to their Weakness or Stubbornness, call it what you will: So that the Case is the same in both Churches, only the one has been so happy as scarce ever to have met with any Opposition upon such Points, whilst the other has felt the sad Effects of inveterate Prejudice to her great Sorrow and Distraction.

But then Experience, you'll say, should make Men wise, and teach them at last to take this Stumbling-block out of the way, and leave every one at Liberty whether he would use the Cross or not. I Answer, this belongs to Convocations and Synods, and not to private Men to alter. The *French* Church saw reason to alter one of the fore-mentioned Constitutions. For the Synod of *Castres*, 1626. Cap. 25. Art. 15. Does not confine Men to Baptize only on Sermon-days, but allows Baptism to be celebrated on any day when Common-prayer is said with our Sermon. And it was finally determin'd by the following Synod of *Charenton*, 1631. Cap. 19. Art.

“ Art. 22. That every Church should be left to
 “ their own Usage and Custome, to Baptize with
 “ or without a Sermon as they thought convenient.
 But so long as the former Constitution continued
 in force, Private Men were not to contemn, but
 pay a due Respect and Obedience to it. And that
 is our Case here in *England*. When the Wisdom of
 our Superiors shall think it expedient to make any
 alteration in this Matter; Ministers may Baptize
 with, or without the Cross, as now is done in pri-
 vate Baptism: But till then Rubricks must be their
 Rule, and not Humour or Fancy. Mean while
 Dissenters have been often told, That if taking away
 the Cross, or leaving it at Liberty, would cure the
 Schism, the Church of *England* could as easily dis-
 pense with it, as the *French* Church does with a
 Sermon, and go many steps farther for the sake of
 Peace and Union, * if such Conditions would
 procure it.

* See Dr. Stillingfleet's *Preface to unreasonableness of Separation*,
 p. 82. And Dr. Sherlock's *Defence*. p. 12.

C H A P. XVIII.

*Of the saving Regeneration of Infants, that it is a Do-
 ctrine of the French Church, as much as of the Church
 of England.*

TH E next thing that is scrupled in the Office
 of Baptism is the Rubrick at the end of it,
 which says, “ It is certain by God's Word, that
 “ Children which are Baptized, dying before
 “ they commit actual Sin, are undoubtedly Saved.
 Mr. Baxter is so offended with this, that he says,
 were there but this one thing, it would oblige 'em
 to Nonconformity, whatever they suffer for it.
Case of English Nonconformists, Cap. 9.

Sure

Sure there must be some extraordinary Evil in it then, which makes it so Frightful: Yes, he says, it is a new Article of Faith, and a dangerous adding to the Word of God, and a Doctrine never heard of till the last alteration of the Liturgy. All which is abundantly proved to be false by Dr. *Falkner* in his *Libertas Ecclesiastica* pag. 230, &c. whether I refer the Reader for Satisfaction. All I am here concern'd to shew is, That this Rubrick is agreeable to the Doctrine of the *French Church*. Which will appear if we compare it with the 35th Article of their Confession, which says, "That Baptism is Administred to us to testify our Adoption, because by it we are ingrafted into the Body of Christ, washed by his Blood, and renewed by his Spirit unto holiness of Life. Now are not those, who are washed by the Blood of Christ and renewed by his Spirit, truly Regenerated, and undoubtedly Saved, if they commit no actual Sin to Reverse and Cancel the benefit of their Baptism? How comes the Church of *England* then to be charged with making a new Article of Faith? Why, because it is not certain by God's Word that all Children that are Baptized, are Saved; particularly not the Children of Infidels and Heathens, tho' they should be Baptized. And does the Church of *England* say this? No, but Mr. *Baxter*, says She means so, and that is enough to charge her with making a new Article of Faith. But why may not the Church of *France* mean so too, seeing her Words are as indefinite and without Exception? No, That would spoil another Charge of Mr. *Baxter's*, who says, the Church of *England* Presumptuously Condemns the Reformed Churches and the Christian World. So that in short, here is no Controversy upon this Point, unless we will allow Mr. *Baxter* the liberty of fixing what sense he pleases upon Words, and let him partially load the Church of

England

England, and excuse the *French* and other Reform'd Churches, when yet they all speak and mean the same thing, which is no more than this; That all Children who have a just right to Baptism, and are truly qualify'd for it, and are lawfully and duly Baptized, are thereby put into a salvable Condition, in which if they die without committing actual Sin, they will certainly be saved. And if this be not Truth, the whole Doctrine of Infant-Baptism must be false and to no purpose, and it is in vain to Dispute with *Pelagians* and *Anabaptists* any longer about it.

But what if the Church of *England* had said, That All Children that were Baptized were undoubtedly Saved, &c. Ought not this in reason by every candid Interpreter to be construed of Children only that had a true Right to Baptism, that is, of Children of Believing Parents, and not of Turks and Infidels, as Mr. *Baxter* will needs understand it? And then what is it more than is said by other Churches? *Calvin* and *Beza* were for the Salvation of all Infants Baptized, if *Rivet* rightly understood their Doctrine: for he says in Answer to a Jesuit, That it is most false, that *Calvin* and *Beza* ever said that some Baptized Infants are Damned, dying in their Infancy before they commit any actual Sin.

Rivet. Cathol. Orthod. Tract. 3. Q. 3. Sect. 6. Falsissimum est eos unquam dixisse, Quosdam Infantes jam Baptizatos damnari, si in Infantia moriuntur, antequam peccata actualia sine penitentia commiserint.

And *Peter Martyr's* words are as general as those of our Rubrick, That Children dying with Baptism are saved, which he proves by Scripture-Arguments, though Mr. *Baxter* says there is no Scripture for it. *Pet. Mart. Loc. Com. Part. 4. Cap. 8. N. 19.*

But I have a greater Authority to urge than either *Calvin* or *Beza*, which is the Authority of a National Synod held at *Charenton*, 1623. *Cap. 26. Art. 17.*
where

where they say, " That the Word of God testifieth
 " that the Children of Believers are holy, through
 " the singular benefit of the Covenant of Grace,
 " in which they are included with their Parents:
 " Therefore Fathers and Mothers fearing God
 " should not doubt of their Childrens Election and
 " Salvation whom God takes unto himself in their
 " Infancy. Now if even the Unbaptized Children
 of the Faithful are saved, much more the Baptized.

And it is to be observed that this was one of those
 Canons, which were made to explain the Decrees
 of the Synod of *Dort*, which every *French* Minister
 Subscribes, and Swears to Believe and Maintain:
 So that after all Mr. *Baxter's* Declamations and In-
 vectives against the *English* Rubrick, it deserves
 them no more than this *French* Canon, or the Synod
 of *Dort*; since it speaks only of the Children of
 Believers, who have a right to Baptism, and no
 others. And this leads us to another Controversy
 raised by Mr. *Baxter*, concerning those who have
 right to Baptism by the Rules of the Church of
England, which shall be the Subject of the following
 Chapter.

C H A P. XIX.

*That the Church of England admits of none to be Baptiz'd
 but what are allow'd Baptism in the French Church.*

MR. *Baxter* in his 34th Chap. of *Engl. Noncon-*
 formity lays it to the Charge of the Church,
 that she obliges all her Ministers under pain of Sus-
 pension, to Baptize the Children of Atheists, Jews,
 Infidels, Hereticks, Blasphemers, or any other that
 are brought to Church to them. The only ground
 of this Charge are the Words of the 68th Canon,
 which are these, " No Minister shall refuse or de-
 lay

“ lay to Christen any Child, according to the Form
 “ of the Book of Common-Prayer, that is brought
 “ to the Church to him upon Sundays or Holy-
 “ days to be Christen'd; whence he infers, That
 no Minister may refuse to Baptize the Children of
Jews or Infidels, or so much as enquire whether the
 God-fathers be Christians, *Jews*, or Infidels, because
 it is said, He must Baptize them without delay.

I could hardly have thought it possible for any
 Man to have put such a perverse Interpretation up-
 on the Words of an Innocent Canon. But this is
 Mr. *Baxter's* ordinary way of Disputing, to strain
 Words to an unnatural Sense, and then fight against
 his own Chimera's. Who besides him would have
 thought or said, that the Children of *Jews* and In-
 fidels as such, were compris'd in this Canon, when
 it is so plain that it speaks only of such as have a
 just right to Christian Baptism? whom the Mini-
 ster is not to refuse or delay to Christen, when they
 are offered, for any private Reasons of his own;
 such Reasons suppose as was that of *Snape* in Queen
Elizabeth's Time, who, as Bishop *Bancroft* informs us,
 would not Baptize a certain Child, only because the
 Parents insisted upon having him call'd *Richard*.
Bancroft. Danger. Posit. l. 3. c. 12.

This indeed might have been allowed in a *French*
 Minister, who (as I have shew'd) is prohibited by
 Canon to give any Heathen Name to Children at
 their Baptism; but it was no Rule of the Church
 of *England*, and therefore probably Bishop *Bancroft*,
 who was President of the Convocation when the
 Canons were made, might have his Eye upon this
 very thing, and insert this Canon on purpose to
 prevent this Abuse in others of the like nature. But
 whether that was the occasion of the Canon or not:
 it is certain it can have no such Sense as Mr. *Baxter*
 puts upon it, that is, to oblige Ministers to Baptize
 the Children of *Jews* and Infidels, who have no
 right

right to Baptism. It is certain our Church in this Matter goes by no other Rule than all the Reformed Churches, which exclude the Children of *Turks*, *Jews* and *Infidels* from Baptism, as being out of the Covenant, and Unclean, except in some particular Cases; as when they are Adopted into Christian Families, either by the voluntary consent of the Parents themselves, transferring their Right of Education to Christians; or Children that are exposed by their Parents, and taken up in Charity by Christians, to be brought up by them; or are made Lawful Captives of War, and by that means become the Legal Possession of Christian Masters. In these Cases, their Adoption into Christian Families, where they are design'd a Christian Education, gives them a Qualification for Christian Baptism. And if in such Cases, the Church of *England* Admits the Children of *Jews*, *Turks*, or Heathens to be Baptized; it is no more than what *Rivet* and *Wala-*
mus tell us is done by most other Reformed Churches, who think that by such means those Children gain a Right to Baptism, after the same manner that *Abraham's* Servants bought with his Money did to Circumcision, as well as those that were born in his House. And they say farther, that this was so common a Practice, and so beyond all Controversy in the Primitive Church, that *St. Austin* made use of it to prove Free Grace and Election against the *Pelagians*. Vid. *Synops. Pur. Theol. Disp.* 44. n. 49.

Where then is the Fault of the Church of *England* in this Matter, if she acts by the same Rule that the Primitive Church and all Reformed Churches go by? If she admits not the Children of *Jews* and *Pagans* to Baptism, but only in such Cases as all other Churches do; it is a slandering her Constitution for any Man to say, she obliges her Ministers by Canon, to refuse none, though they be the Children of *Jews* or *Infidels*, if they be but brought to Church to be Baptized.

But

But however, she Admits the Children of wicked Christians, and commands the Minister to Baptize them. And where is the harm of that? Is it not much better, than to perplex her Ministers, as many Dissenters do themselves, with doubting Consciences and endless Scruples about the Parents Godliness, which they cannot always, nay very seldom certainly know. The fore-mentioned Authors, *Rivet* and *Walton*, tell us in the same place (n. 50.) That their Churches do not exclude the Children of Christian Parents from Baptism, though the Parents have rendred their own Baptism null, as to any efficacy upon themselves, by an ungodly Life or impure Faith; and their reason is, because the Son is not to bear the Iniquity of the Father: God is still the God of those Children.

What then, must all Children be Admitted, that are brought to Baptism? Suppose the Children of Atheists, Hereticks, Blasphemers, Incestuous, Adulterers, or even Excommunicate Persons; must none of these be delay'd or refused, but be immediately Baptized? I Answer, the Children of the three last mention'd are to be Baptiz'd by the Rules of the *French Discipline*. For in the Synod of *Vitre* 1583. *Cap. Art. 8.* This Case was proposed, "Whether the usual Form of Prayer should be recited at the Baptism of Infants born out of Matrimony, or in Adultery, or Incest, because there are in it those Words: *Begotten of Father and Mother whom thou hast called into thy Church.* And the Synod judged, that there needed be no Dispute made about it; because that under the Name of Father and Mother are not only comprised the more immediate Parents, but also their Ancestors to a thousand Generations; and this also should be considered, that though the Parents be faulty, yet they are not therefore totally excluded the Covenant of God. See also Book of Discipline, *Cap. 11. Art. 19.* O In

In the Synod of Rochel; 1607. Cap. 10. Art. 35. this other Case was proposed, "Whether a Child Born in Marriage disallow'd by their Discipline, being presented by Godly Sureties, might be Baptized?" and Answer was given, That the Parents Fault cannot prejudice the Children, so that there is no difficulty at all in the Case; nor should any Scruple in the least be made about Admitting such Infants unto Baptism, especially when as Godly Persons will become Sureties for their Religious Education.

Nay *Beza* says farther, that the Children of Excommunicate Persons have a Right to Baptism. Charity, says he, bids us hope well of all, and labour to restore those who are taken Captive in the Snare of the Devil: Therefore God forbid we should conclude, that when Parents are Excommunicate, their Posterity belong not to the Kingdom of God. He gives many Reasons for his Assertion, much of the same nature with those of the foresaid Synod of *Nitre*, and then infers from them all, That such Children ought to be Baptized, *modo idoneus Sponsor interveniat*, provided some fit Surety will undertake to the Church for their Christian Education, which the Ministers and other Pious Persons ought to procure, rather than the Baptism of such should be deferred. *Beza*. Ep. 10. ad *Neocomenses*, p. 97. and the Book of Discipline, Cap. II. Art. 4.

But what shall we say to Mr. *Baxter's* three Instances of Atheists, Hereticks and Blasphemers? Why, I say, by the same Rules, for ought I can see, the French Church would determine, that their Children should be Baptized, provided some Pious Surety would undertake for their Education: For they may have Pious Ancestors, and then they say the wickedness of the immediate Parents does not prejudice the Children: So that whatever is done in

England

England in these Matters, it is sufficiently justify'd by the Rules and Practice of the French Church. As to what concerns Hereticks in particular, they expressly put them into the same Rank with Excommunicated Persons, and say, their Children may be Baptized. Children, says their Book of Discipline; "both whose Parents are Members of the Church of Rome (who are Hereticks in their Account) and those of Excommunicated Persons, shall not be Baptized unless the Parents require it, and resign up their Authority unto the Sureties, &c. Cap. II. Art. 4. This implies that they might be Baptized, if they desired it, by proper Sureties. And the next Canon says, "The Children of Saracens and Gypsies may be admitted unto Baptism upon the same Conditions.

As for Atheists and Blasphemers, I find no particular Canon in the French Church about their Children, and therefore can say nothing farther about them. If any one proves they have no Right to Baptism, he proves at the same time that no Minister is oblig'd to Baptize them; since the Canon is only to be understood of such Children as have an undoubted Right to be Baptized.

CHAP. XX.

That the French Church allows and commends the use of Sponsors or Sureties in Baptism.

WE have already heard in the last Chapter, that in some Cases the French Church requires Sureties as of absolute Necessity, that is, in case the Parents be Excommunicate or unfit: Here I shall shew that in all Cases she recommends, and so far requires the use of them, as to Censure those for Contentious Persons, who refuse to comply with

the received Custom. The only Difference is, that she does not so precisely enjoin it to all, as the Church of *England* does: For her Canon in this Point runs in a different Strain from almost all the rest. Book of *Discipline*, Cap. II. Art. 7. " Forasmuch
 " as we have no Commandment from the Lord to
 " take Godfathers and Godmothers, who may
 " present our Children unto Baptism, there cannot
 " be any particular Canon made, which shall bind
 " Persons to do it. But since it is a very ancient
 " Custom, and introduced for a good End, to wit,
 " to testify the Sureties Faith, and the Baptism of
 " the Infant, and also for that they charge themselves
 " with the care of Educating the Child,
 " in case it should be deprived of its Parents by
 " Death; and for that it doth maintain a sweet
 " Communion among the Faithful, by a conjunction
 " of Friendship, they who will not observe it, but
 " will by themselves Present their own Children,
 " shall be earnestly entreated not to be contenti-
 " ous, but to conform unto the ancient and ac-
 " customed Order, it being very good and profi-
 " table.

This I freely own is no necessary Injunction, but it may have very near the force of one; for the earnest Exhortation of a Church is next to a Command, and a General Custom and Order falls very little short of a Law. If any Man will be contentious, says the Apostle, *we have no such Custom, neither the Churches of God.* He thought there was some Force in Custom, else he would not have drawn it into an Argument to quiet the contentious.

But the Question is not altogether whether it be enjoined, but whether Men ought not to comply with the receiv'd Order of any Church, whether it be founded on Law, or only on General Custom? And on this Point there is no difference between
 the

the two Churches. Nay, *Beza* plainly justifies the enjoying it, writing to Bishop *Grindal*: "To use, says he, a convenient Form of Prayer, and Explication of the nature of Baptism, and Sponsors to undertake for the Child's Religious Education, being Rights of an innocent Simplicity and Gravity, and no ways Symbolical, and free from giving the least occasion to Superstition; *Quis tandem damnare ausit?* Who is there that dares to condemn them, unless he will incur the Apostle's Censure, who commands all things to be done decently and according to Order. It seems *Beza* thought that Text of the Apostle a sufficient Ground to authorize the enjoying of it, though some of his Brethren were of another Opinion.

Rivet says it is an useful Custom, *utilis Infantibus*, and therefore they retain it: And though it be not absolutely necessary to Salvation, yet he thinks there may be both general and particular Reasons fetch'd out of Scripture to perswade Men to the use of it; and he derives its Original from the Jewish Rites in Circumcision. *Cathol. Orth. Tr. I. Q. 9. n. 21.*

But now admitting it only to be a Custom and Practice, not a Law in *France*: Wherein does their Practice differ from ours? Why first, Mr. *Baxter* says, we forbid Parents to be Godfathers with the rest, or to speak one Word, or to dedicate their Children to Christ; for which he Quotes the 29th Canon, which says, No Parent shall be urged to be present, nor be admitted to answer as Godfather for his own Child. *Case of Eng. Non-conf. c. 10. p. 59.*

Some of this is true, and some false. It is false that the Church forbids Parents to be Godfathers with the rest, or to Dedicate their Children to Christ. The Church forbids Parents to be sole Sponsors for their own Children, and requires them to get others to answer for them: but this does not supersede the Obligation of Parents, but only superinduces a farther

ther Obligation upon other Persons for greater security of Performance, as Bp. *Stillingsfleet* well words it. The Parent may make an express Compact with the Sponsor, if he will; at least the desiring him to be Sponsor is an implicit Compact, and a transferring all his Right and Power upon him. The Parent also may be present at Baptism, and there express his Consent, and Dedicate his Child to Christ with Sponsors, but not without them. How then are Parents excluded from giving their Consent, or being Godfathers with the rest in Effect, when they have so many ways to testify their Consent? This is all that is commonly done in the *French Churches*; and they that will do more are deemed contentious Persons.

But 2dly. Mr. *Baxter* says, Our Church allows Godfathers without any difference, to bring the Children of any Atheists, Sadducees, *Jews*, Infidels, or open Enemies of Christ, without taking them for their own. This I have shewn already in the last Chapter, to be in a great measure a false Charge, but so far as the Church is concern'd in it, she is fully justify'd by the Practice of the *French Church*, which has no such Condition as Sponsors taking Children to be their own, but only to take care of their Education in case their Parents die, which yet is not to be found in all Editions of their Discipline, as Mr. *Quick* himself acquaints us.

3dly. But Mr. *Baxter* says farther, Our Sponsors personate the Child without Authority, Which is only repeating a false Accusation over again. For they have always the Parents Right and Authority by their Consent, if they be living; and if they be dead, there is no need of their Authority: For Baptism may be Administred upon other Grounds without it, as a Learned Person has unanswerably proved from the General Consent and Practice of the Catholick Church. See *Stillingsfleet's* Unreasonableness of Separation, p. 382.

4thly. He says, " Our Sponsors in Personating the Child, do make him say at present, " I Believe, " I Renounce, I Desire, &c. Falsely intimating, " that Infants are bound at present to do this by " another---when as God requireth no Faith or " Repentance of Infants, but only that they be the " Seed of Penitent Believers, devoted to Christ. But sure he had not this Doctrine from Calvin, who owns a sort of Faith in Infants, though not form'd as it is in adult Persons, yet in *semine*, and that wrought by the Operation of the Holy Ghost. Calvin, *Inst. Lib. 4. cap. 16. n. 19 & 20.* Which was also the Opinion of Melancthon, Chemnitzius, River, and generally of all the Lutheran and French Churches, whose Arguments Bellarmin assay'd to Answer, though I know not whether Mr. Baxter ever did. *Vide Bellarm. de Bapt. Lib. 1. cap. 11.*

But suppose there were no such Faith in Infants, yet M. Baxter might have known that the Apologists of the Church of England justify her Practice another way. They say, it is sufficient that the Faith which referreth to Infants, have only some general Agreement in its Notion with the Faith of the Adult. Now since the Faith of the Adult is an acceptance of the Covenant of Grace and the Gospel-Doctrine, with a Submission thereunto, which in their State is an Active Exercise of the Soul; when an Infant is said to Believe, this must consist in such an acceptance of, and submission to the Gospel, as his State is capable of, which is Passively. Thus by being Baptized he accepteth Christ and the Covenant of Grace, and is united to and made a Member of the Church, entering upon the Profession of Christianity, which his Sureties declare, and himself stands oblig'd to own, when he comes to Years of Understanding. So D. Falkner and others; and questionless, this was the Sense of the Catholick Church, as appears from St. Augustin, Ep. 23. and his Book *de Pec-*

catorum Meritis, Lib. 1. cap. 19. where he says, Infants are called Believers and Penitents, because they do in some measure make Profession of Faith, and Renounce the Devil and the World in the Words of those that carry them. So that whether we consider the Sense of the first Reformers, or the Sense of the Catholick Church, the Answers given in Baptism do not proceed upon such a false Intimation, as Mr. Baxter would make it, that Children do at present Believe, Renounce, &c.

And therefore the *Lutheran Churches*, as *Chemnitius* informs us retain the old Form; and those Churches which chang'd it, did it not upon Mr. Baxter's Principle, as if it were absurd to say in any Sense that Children Believe, Renounce, &c. For they prayed for Faith for them, as it is in the *Tigurine Liturgy* lately Translated into *English*, pag. 82. "Let us pray
" to God to grant Faith unto this Child, that this
" outward Baptism, as it is Administred outwardly,
" may also be done inwardly by the internal Power
" of the Holy Ghost.

5. But the worst, he says, is yet behind. That is the common Perfidiousness of Godfathers, who either understand not what they Promise, or take no care to Perform it. And must the Church bear the Blame of all this, and allow it for a just Cause of Separation? Yes, because she admits Atheists, Infidels, or any wicked Men not Excommunicate to be Godfathers: He should have named the Canon that allows Atheists and Infidels to be Godfathers. For my part, I know no such Canon. If they be secret Atheists or Infidels, no Minister can take any Cognisance of them: but if they be Profess'd ones, he may find a way to refuse them; for he may reject them from the Communion, and such as he may reject from the Communion, I conceive he may reject from being Sponsors at Baptism. As for others who are not under any Censure of the Church

Church, they are allow'd to be Sponsors in all Nations, particularly in *France* they have this Canon, " That although the Faithful be ill Reported of, yet in case they be not by the Consistory Suspend'd from the Lord's Table, they shall be admitted Sureties for Infants in Baptism. Synod of *Gersean*, 1601. *Cap. 5. Art. 9.*

And their Book of Discipline, *Cap. 11. Art. 10.* requires no other Conditions, but that the Sureties be of sufficient Age, in their 14th Year at least, and shall have Communicated at the Lord's Table; or if they be well stricken in Years, and have not yet Communicated, they shall protest seriously that they will do it, and in order to it that they will suffer themselves to be duly Catechiz'd. Here we see Persons may be admitted as Sponsors, who want Catechizing in order to receive the Lord's Supper themselves.

The next Canon excepts Persons suspended from the Lord's Supper, " They may not Present Children in the Quality of Sureties unto Baptism so long as their Suspension shall stand in force against them.

The 9th Canon also excepts Strangers that want Testimonials. A Surety coming from another Church, shall not be admitted to Present a Child unto Baptism, unless he bring with him a Certificate from his own Church; which is a good Canon.

These are all the Rules they give about Sponsors and their Qualifications; the rest is only matter of Advice, *Can. 12.* " That Pastors shall diligently exhort all Godfathers and Godmothers to weigh and consider their Promises made at the Celebration of Baptism, and Parents also to chuse such Sureties for their Children, as are well instructed in Religion, and of a Godly Life and Conversation, and that are as much as may be of their Acquaintance,

“quaintance, and by whose means, if there should
 “be a Necessity for it in the course of God’s Pro-
 “vidence, it is most likely that their Children will
 “have a Religious Education.

And may not the Pastors of the Church of *England* do all this, and something more if they please? Or why must all Neglects, either in Pastors or Sponsors presently be charg’d upon the Church, as if the Institution it self were unlawful? There are too many faults committed in the Exercise of it indeed, but that is not the fault of the thing it self, but the Persons who are concern’d in it: And I believe most Churches find reason enough for such Complaints, which they know not how to help. *Peter Martyr* gives an honourable Testimony to the Institution it self, “calling it *Utile Institutum*, a very useful Order, that when Children are receiv’d into the Church by Baptism, they should be committed to the care of Godfathers and Godmothers to instruct them: But, says he, though the Sponsors Pawn their Faith to do this, yet now a-days there is nothing which they less regard. *Loc. Com. Part. 4. cap. 8. n. 5.*

I hope I have now made it appear that Mr. *Baxter*’s Exceptions are all either False or Trifling, and such as would hold against the Practice of the Reformed Church of *France*, as well as the Church of *England*: And his last great Argument, upon which he lays the most stress, would hold as well against Baptism it self: For there is more Perverseness committed by Persons that break their Baptismal Vow, than by Godfathers that break their Covenants as Sponsors; yet we may not lay Baptism aside, or charge Mens Faults upon the Institution.

After all, he owns our Baptism with all its faults to be Valid, and dares not say it is Null and Void; though the Arguments are not very good which he uses to prove it. For he says, “If it were

“ were no Minister, or one unauthorized, that Baptized, it would not be a meer Nullity, if by mistake it were supposed well done. *Factum valet*, was judg'd by some, when *Athanasius* by a Boy was Baptiz'd in Sport, p. 65. He should have said, when *Athanasius* being a Boy, Baptiz'd some other Boys in Sport; for it was not *Athanasius* that was Baptiz'd by a Boy, but he was the Boy that Baptiz'd others, as *Sozomen* and *Ruffin* tell the Story. But that is but a small Mistake. If Mr. *Baxter* had been a Minister in *France*, he must have Recanted, not only his History, but his Doctrine also. For their Discipline requires Men to Subscribe and Teach the contrary, and repeals all such Baptisms, as are only Administred by Women, Lay-men, or any Un-ordain'd Person. 'Tis a Canon of their Book of Discipline, *Cap. 11. Art. 1.* “ That Baptism Administred by an Un-ordain'd Person is wholly Void and Null. Therefore in the Synod of *Poitiers*, 1560. *Cap. 6. Art. 11.* The Question being put, What was to be done in case a Child had been Baptized by a Private Person? The Answer was given, that the Baptism shall be declared Null, and the Child shall be brought Publickly into the Church, there to receive true Baptism.

The same Resolution was given in many other National Synods, as the First and Second of *Rockel*, the Synod of *Gap*, and the Synod of *Alanson*, 1637. *Cap. 25.* Where though the King had sent them a Letter, requiring them to reverse their Decree, and allow of the Baptism of Women and others, according as is done in the *Romish* Church; yet they utterly refused to allow of any such Baptism, as a thing formally contrary to their Belief. So that this one thing would have made Mr. *Baxter* a Non-conformist, had he liv'd in the Church of *France*.

He that would see their Arguments upon this Point, and their Answers to Mr. Baxter's Instance of *Athanasius*, may Read *Rivet's Cathol. Orthod. Tract.* 3. Q. 7. and *Chamier. de Baptismo, Lib. cap. 14. Bexa contra Heshusium. Calvin Ep. to Menso Poppius, &c.*

I have but two things more to observe upon this Head. The First is, That the French Church allows of Sponsors by Proxy, which Mr. Baxter also dislikes, and reckons next to Ridiculous. But the Synod of *Montauban* thought fit to grant this Privilege, at least, to Kings and great Princes; which shews, that they did not think it simply unlawful. Synod of *Montauban*, 1594. *Cap. 4. Art. 30.* "No Sureties shall present Children unto Baptism by their Proxies, unless it be Kings and great Princes, who by reason of their weighty Affairs cannot always be present at the time of Baptizing. And the following Synod of *Saumur*, 1596. took off this very Restriction, and left all Sponsors at Liberty to Act by Proxy, as Need required, *Cap. 4. Art. 8.*

The other thing I would Remark is, That they require Sponsors for Adult Persons also, and no one can be Baptized without them. For in the Third Synod of *Charenton*, 1645. a Form of Baptizing Pagans, Jews, Mahometans, and Anabaptists, was Composed and Inserted into the Acts of that Synod, *Cap. 9.* where among other things we find it Order'd, That the Minister shall Address himself to the Sureties, who present the Catechumen, in these Words: "Do you not promise before God and this Holy Assembly, to continue more and more to strengthen and confirm him in the Faith, and to stir him up unto all good Works? And they must Answer, Yes. Where I observe, that this being part of the Office prescrib'd and enjoyn'd, Baptism cannot regularly be Administred without it; and the French Ministers are under the same Obligation not to Baptize Adult Persons without Sponsors, as

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the *English* Ministers are not to Baptize Infants publicly without them. And this will serve as an Answer to Mr. *Baxter's* other Charge in his Eleventh Chapter of *English Non-conformity*; where he says, the Church of *England* makes Godfathers Essential to Baptism. Which is false, unless he can prove, first, that it is never Administred without them, and then Secondly, That it is required, not only as an useful Order of the Church, but a necessary part of Baptism of God's appointing; which neither he nor any one else have ever done. But admit the Charge had something in it, what does it prove against the Church of *England*, more than the *French* Church, which made the same Order about Sponsors for Adult Persons? If it be Schismatical Imposing here, I would know by what Name it is to be called in the Church of *France*.

The next Publick Office, which is the Form of Catechism, I pass over, as finding no other Objections made against it, but what has been considered before, or will be considered in the next Chapter about Confirmation.

C H A P. XXI.

That the French Church approves of the English way of Confirmation, and exacts something equivalent to it, before she admits any Person to Communion.

MR. *Baxter* in his 19th Chapter of *English Non-conformity* declares, That he is so far from scrupling the true use of Confirmation, that he thinks the want of it is the greatest Corruption of the Church of any outward thing he remembers. But then he likes not the *English* Way of Confirmation, he says, nor can consent to reject all from the Communion, who desire not our Episcopal Confirmation.
His

His Objection against our *English* way of Confirmation is, That here it is made impossible to be done any otherwise ordinarily than as a Ceremony, and Game for Boys, as he modestly words it. His Reason is, because the Diocesses are so vast, that the Bishop cannot do this and other his Offices for the hundredth part of his Flock. Whence he says it follows. 1. That there is not one of an Hundred Confirm'd at all. 2. That all the Thousands that are Un-confirm'd may come to the Sacrament when they will. 3. That Ministers do not concern themselves to keep any back from the Sacrament for not being Confirm'd, or being desirous of it. 4. That it is usually performed as a running Ceremony.

To all which I Answer. 1. That there are many, both Bishops and inferiour Pastors, whose constant Practice proves this to be meer Calumny and Slander in every Instance. 2. Admit there be some Defects or Abuses committed in the Non-administration or Male-administration of it: Upon whom are these Faults to be Charged? Upon the Persons, or the Church and her Institution? That they are not to be Charged upon the Institution it self, I prove from Mr. Baxter's own Mouth. He says, Dr. Hammond and Mr. Eldersfield, and divers others of the highest Episcopal Divines, have Written as earnestly for the true Use of Confirmation as himself. Now either they wrote agreeably to the Principles and Institution of the Church of *England*, or against them: That they wrote against them, Mr. Baxter will never perswade any of his Rational Readers to believe: but if they wrote according to them, then there may be a true use of Confirmation according to the Institution of the Church of *England*; and all Mr. Baxter's Exceptions are frivolous, because they charge Personal Faults upon the Institution, which the Church may lament, but cannot always help: For all Forms of Government are liable to Abuses ;

Abuses; and the putting Confirmation into every ordinary Pastor's Hands would never mend the Failings that are now complained of in the Exercise of it, but rather encrease them, unless some diligent Inspectors were appointed to look into their Behaviour, with sufficient Power to Correct them. And every private Minister has now a sufficient Power in his Hands (if he will make use of it) by serious Catechizing to qualify Persons under his Charge for Confirmation, and either actually procure it for them, or at least reach them to be desirous of it, which is all that the Rubrick requires: And such a desire is a Tacit Confirmation of their Baptismal Covenant, when the other more Solemn and Publick cannot be had.

But Mr. *Baxter* cannot Consent to keep any Persons back from the Communion who are not desirous of Episcopal Confirmation. "For many
 " Godly Persons scruple it as Sinful. 1. Because
 " the Words of the Collect make it seem to some
 " to be yet made a Sacrament, which are, " Upon
 " whom after the Example of thy Holy Apostles,
 " we have now laid our Hands, to certify them by
 " this Sign of thy Favour and gracious Goodness
 " toward them. Here he says, is an outward visible
 " Sign of an inward and spiritual Grace given to
 " them, said to be done in imitation of Christ's
 " Apostles, as a means whereby they receive the
 " same, and a Pledge to assure them thereof; which
 " is the Catechism's definition of a Sacrament.

Mr. *Baxter* takes any hint to prove the Church guilty of making new Sacraments, but his Method is absurd, and will prove the *French Church* and all Protestant Churches as guilty in this Particular as the Church of *England*. For, 1. No Church does more expressly deny Confirmation to be a Sacrament than the Church of *England* does, both in her Catechism and 27th Article, which says, " Those
 " five

“ five commonly called Sacraments, that is to say,
 “ Confirmation, Penance, Orders, Matrimony,
 “ and Extreme Unction, are not to be accounted
 “ for Sacraments of the Gospel. She does not so
 much as call Imposition of Hands a Temporary Sa-
 crament, though *Calvin* in his Book *de Vera Ratione*
Reformandæ Ecclesiæ, scruples not to call it by that
 Name, accusing the Papists of Absurdity for chang-
 ing a Temporary Sacrament, given peculiarly to
 the Apostles, into a perpetual one. *Pro Sacramento*
habendum esse fateor; sed ex Temporalis imperite Perpetu-
um faciunt. See *Calvin Tom. 8. p. 285.* Where he
 says the same of the Apostolical Unction.

2. If all Imposition of Hands after the Example
 of the Apostles, used as a Sign to certify Men of
 God's Favour and Goodness, does thereby become
 a Sacrament; then both Confirmation, and Ordina-
 tion, and Reconciliation of Penitents are Sacra-
 ments also. For the *French* Writers refer Confir-
 mation, and the Imposition of Hands used therein,
 to an Apostolical Original, and say, it is used as a Bless-
 ing, as all Prayer accompanied with Imposition of
 Hands was ever understood to be.

Rivet says expressly, “ That the Imposition of
 “ Hands, joyn'd with the Doctrine of Baptism, *Heb.*
 “ 6. 2. refers to that Solemn Benediction of Bap-
 “ tiz'd Persons, which the Ancients so often speak of
 “ and which was in use in the Primitive Church. ---
 “ Which was, that when Children who were Bap-
 “ tized in Infancy, could give an account of their
 “ Faith to the Satisfaction of the Pastor, he then
 “ laid his Hands upon them, and Blessed them, Com-
 “ mending them to God, and thereby Confirming
 “ them in the Profession of the Christian Religion.
 Which Custom, having been corrupted among the
 Papists, he says they had restored to its Lawful Use,
 by Catechizing, Instruction, and Benediction of Chil-
 dren in Prayer, before they were Admitted to the
 Lord's

Lord's Supper. *Rivet. Cathol. Orth. Tract.* 3. 2. 9.
N. 3.

In another Place he speaks at once, both the Sense of the *French* and *Dutch* Churches. " It is probable, " he says, that the Doctrine of laying on of Hands, " joyn'd with the Doctrine of Baptism, *Heb. 6. 2.* " refers to that Care which the Primitive Church " us'd, in bringing Children after they were Ca- " techized, to give an account of their Faith in the " Church, before they were admitted to the Com- " munion; when also they recommended them to " God by Prayer and the Solemn Right of Imposi- " tion of Hands, which was a Gesture used in " Prayer and Blessing in the time of the Patriarchs " and afterwards.---If they of the Church of *Rome* " would be content with this Prayer and Commen- " dation of Adult Persons to God, after a Solemn " Examination, we should willingly acquiesce there- " in; if they would demand no more than that Rite " which *Calvin* wish'd to have Restored, and which " for the Substance of it is now Religiously Observed " in our Churches. *Synops. Pur. Theol. Disp.* 47. n. 13.

Here, If I mistake not, Imposition of Hands is referr'd to an Apostolical Original, and said to be done in Imitation of the Apostles, as much as that of the Church of *England*. And if Benediction and Prayer be Means of obtaining God's Favour, then Imposition of Hands (a Rite accompanying them in the Opinion of these Learned Writers) was no less an outward Sign of God's Favour in that Primitive Confirmation, than now it is in ours. So that if *Mr. Baxter's* Argument proves any thing, it proves Confirmation to be made a Sacrament in the Primitive Church as well as the Church of *England*. For this is the Common Doctrine of Learned *French* Men, That it is a Benediction by Imposition of Hands, done in Imitation of the Apostles. *Calvin* in his Comment on the fore-said Text, *Heb. 6. 2.* says

expresly, " That this one Place does abundantly
 " prove, that the Original of this Ceremony came
 " from the Apostles.--- Therefore we ought now
 " to retain the Purity of the Institution, and cor-
 " rect the Superstition that has been added to it.
 And *Bexa* is of the same Judgment. *Annot. in Heb.*
 6. 2.

But if we believe *Mr. Baxter*, the Superstition
 still remains uncorrected amongst us, meerly because
 we retain that Rite: for we use Imposition of Hands
 in Confirmation, as an Apostolical Rite, and as a
 sign of God's Favour and Blessing; which in his
 Opinion, is to make a Sacrament of it. And then
 it follows that Ordination and Reconciliation of
 Penitents by the same Rule are Sacraments also:
 For Imposition of Hands was used in both those
 Holy Offices, after the example of the Apostles,
 and as an outward Sign of Benediction. At which
 rate, we must come to the number of 7 Sacraments
 again, though both the *French* and *English Church*
 utterly disclaim that Doctrine.

3. I must observe one thing farther of *Mr. Bax-
 ter's* Ingenuity in representing the Churches Do-
 ctrine. He says we make Imposition of Hands a
 means whereby to receive Spiritual Grace, and a
 Pledge to assure Men of it (as the Collects shew)
 which is the Catechism's Definition of a Sacrament.
 But by his leave, that is but one part of the Defini-
 tion; for to make a complete Sacrament; the Cate-
 chism requires that it be ordained by Christ himself,
 which he cunningly omits; and makes the Collects
 say, what they do not say, That Imposition of
 Hands is a means to convey Grace: There is not
 one Word in them tending to this Purpose: There
 are some Prayers indeed used to implore God's Bless-
 ing upon the Persons confirmed, and those in some
 sense may be said to be Means of Grace: but if
 that makes a Sacrament, then every Collect in the
 Li-

Liturgy, and every Prayer any Man makes to God for his Grace is a new Sacrament; which I presume is too absurd for any Man seriously to maintain.

But Mr. *Baxter* has two other Reasons why Godly Persons may scruple our Confirmation as sinful. He says, "They that are against our Diocesan sort of Prelacy, dare not seem to own it, by coming to them for Confirmation appropriated to them. I suppose the same Persons will not come to Diocesan Churches, Prayers, nor Communion neither, for fear of seeming to own Diocesan Prelacy. And what need any Man be concern'd for being oblig'd to deny such the Communion, who will not take it though it were offer'd them?"

"But some think that a great and holy Duty is made a meer Mockery to delude Souls, and corrupt the Church; while every one in *England* that will but take this Ceremony, is pronounced to God in Prayer to be Regenerate by the Holy Ghost, and all their Sins forgiven them: These dare not joyn themselves with the Profaners in their delusory Way.

This is spoken like Mr. *Baxter* indeed, in a Strain of Eloquence peculiar to himself. To which all I shall say is, That he had none of these Flowers of Rhetorick from *Calvin*, or any famed Author of the *French Church*, who detest any Man that shall bespatter the *English* Episcopal Confirmation with such opprobrious Terms, as Mockery, Delusion of Souls, Corruption of the Church, and Profanation of an Holy Duty. *Calvin* speaks honourably of the ancient Episcopal Confirmation, and any one that will observe the Account which he gives of it, will find it exactly agreeable to the Form prescribed in the Church of *England*. "It was an ancient Custom, says he, that the Children of Christian Parents, when they were grown up, should be presented to the Bishop, to do that Office which

“ was required of Persons who were baptized at
 “ adult Age.--- Forasmuch as that being baptized
 “ in Infancy, they could not then make any Con-
 “ fession of their Faith before the Church, they
 “ were again brought by their Parents before the
 “ Bishop, and examined by him in the Catechism,
 “ which they had then in a certain Form of Words.
 “ And that this Act, which ought to be Grave and
 “ Sacred, might have the greater Reverence, the
 “ Ceremony of Imposition of Hands was used in
 “ the Exercise of it. And so the Youth, after their
 “ Faith was approved, were dismissed with a So-
 “ lemn Benediction. Now such an Imposition of
 “ Hands as this, which is used purely as a Blessing,
 “ I very much approve of, and wish it were now
 “ restored to its pure and Primitive Use. *Calvin.*
Institut. Lib. 4. cap. 19. n. 4.

He had no Quarrel against it, because it was ad-
 ministrated by Diocesan Bishops; much less did he
 think their Administration of it a delusive Mockery
 of Souls, or the corruption of the Church, or a
 Profanation of the Institution: which are Mr.
Baxter's Compliments to the Church of *England*.

But Mr. *Daille*, as a learned * Man
 * *Dr. Beveridge Cod. Can. Vind. Procem. n. 11.* quotes him, gives her a Compliment
 of a very different Nature: He says
 her way of Confirmation is to be pre-
 ferred before the Practice of the Pri-
 mitive Church in the Fourth Century. His Rea-
 son, I presume was, because in the Primitive Church,
 as they receiv'd Infants to the Communion, so in
 many Places they confirm'd them immediately after
 Baptism. If this be true, (as I see no Reason to
 Question it, though some Learned Persons are of a
 different Opinion, and refuse to receive his Compli-
 ment) he had very good Reason to prefer the *Eng-
 lish* way of Confirming Adult Persons, before that
 which allow'd Infants to be Confirmed; for the
 one

one much better answers the end of the Institution than the other: But if he was mistaken in his Opinion of the Primitive Church, he however shews his Respect to the Church of *England*; whilst he allows and commends her way of Confirmation, and solemnly protests that in the large Volume which he wrote upon that Subject, he never meant to speak one Word in Derogation of it.

If it be said, that *Calvin* and *Daille* and all the *French* Church think it lawful for Presbyters to confirm: I answer that is not the Question at present, but only whether it be lawful in an establish'd Episcopal Church, for Presbyters to set up against their Bishops, and take Confirmation out of their Hands. This neither *Calvin*, nor *Daille*, nor any other *French* Author that I know of, will justify, but rather condemn as Schismatical Usurpation. The Case of Necessity, where there are none but Presbyters to Confirm, differs very much from ours, where Bishops retain their Privilege, and either are or ought to be diligent in administering Confirmation. I said before, if there be any Neglects, Personal Faults are not to be charged upon the Institution, which I have proved to be Holy and Pious in the Judgment of the best Writers of the *French* Church; some of which say, it agrees with the Practice of the Primitive Church, and others say it exceeds it.

Yet Mr. *Baxter* is so bold as to call it a Delusory Profanation, because of those Words in the Collect, " Almighty God who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their Sins. This he says is pronouncing every one Regenerate, that will but take this Ceremony. Which is a manifest Slander: for the Words imply no more than a General Charitable Presumption, that such as come to confirm their Baptismal Vow, were once truly Baptized, and now come in a seri-

ous and religious manner to ratify their Baptismal Covenant in Person. Upon which Presumption they are Charitably supposed to be in a State of Regeneration. Such charitable Presumptions are frequent in *St. Paul's Epistles*, and almost all Publick Offices and Prayers of the Church, which suppose the Congregation to be Holy and Sanctified, though many Particulars may be otherwise. Thus it is in the Thanksgiving after the Communion, not only in our Office, but in *Calvin's Liturgy*, where the Form of Thanksgiving after the reception of the Eucharist, runs in these Words, "We render Thee
 " our eternal Thanks and Praise, O Heavenly Fa-
 " ther, for this great Benefit which thou hast be-
 " stowed upon us miserable Sinners, in bringing us
 " to the Participation of thy Son Jesus Christ, whom
 " thou did'st suffer to be deliver'd up unto Death
 " for our sakes, and hast now imparted him unto us
 " to be our Food unto Eternal Life. *Calvin. Formal.*
Prec. Tom. 8. P. 30.

I ask now whether these Expressions, Participating of Christ, and having him imparted to us as the Food of Eternal Life, be not equivalent and parallel to being Regenerate, and having forgiveness of all our Sins? If they be, then either our Confirmation-Office may be justified, or the *French Liturgy* is to be condemned, as a Delusory Profanation of the Communion-Service. I know *Mr. Baxter* himself would not have ventured to have said this of the *French Church*, however he makes bold to say what he pleases of the Church of *England*.

I have now considered all his Exceptions against our Confirmation-Office, and shewn them to be unreasonable upon the Principles of the *French Church*. the Result is, That upon the same Principles, Communion may Lawfully be deny'd to those who refuse Episcopal Confirmation in an Episcopal Church. For not to enquire now either how far

Confirmation is necessary in it self, or necessary to be performed by a Bishop: Thus much is certain and agreed upon, That the Rules and Discipline of every Church relating to Communion, ought to be submitted to by all the Members of it: And it being a Rule in the Church of *England*, that all Persons before they be admitted to Communion shall be confirmed by the Bishop, or be at least prepared for and desirous of it: It follows, that such Persons as obstinately refuse to submit to this Order, may as lawfully be denied Communion here, as those are in the *French* Church, who refuse to submit to their Order of Confirmation. “*Calvin* says it is “their Law, that no Children shall be admitted to “the Lord’s Table, till they have first given an “Account of their Faith, and are approved by their Ministers. *Defens. 2. Cont. Westphal. p. 678.*

And to this agrees that *French* Canon in the Book of Discipline, *Cap. 12. Art. 2.* “That Children “under Twelve Years of Age shall not be admitted “to the Lord’s Table; and when they are above “that Age, it is left unto the Minister’s Discretion “to judge whether they have sufficient Knowledge “to qualify them for their Admission to it. Now the only difference between their Rule and ours is, That we oblige all Persons not only to give an Account of their Faith to their Private Minister, but to the Bishop also, and receive his Benediction upon it: But if they have no opportunity to do this, then it is sufficient to satisfy their own Minister, that they are prepared for the Communion, and willing to approve their Faith and Preparation before the Bishop as Opportunity shall permit them. And he that will not do this in an Episcopal Church, is Refractory, and liable to be Censured, by the Rules and Discipline of the *French* Communion: which is the Thing I undertook to prove.

C H A P. XXII.

Of the Form of Marriage, Visitation of the Sick, Communion of the Sick, Burial of the Dead, Thanksgiving after Child-birth, Communion and the Churches Wish for the Restoration of Ecclesiastical Discipline.

Concerning several of these Offices in our Church I need not say much in this Place. The Form of Marriage I have considered already, in the Chapter about Set Forms of Prayer, and shew'd the *French* Manner of Celebrating it to be a sufficient Justification to ours. For the other Offices, I own, they have no Forms: but then they do neither absolutely Condemn the Use of such Forms in General, nor ours in Particular. The Visitation of the Sick is left to every Minister's Wisdom and Discretion; and that is an Office wherein our Church allows some Liberty likewise, and I meet with no Objections against it.

They have no Form for Administring the Communion to the Sick, because the Practice of the Thing it self is not in use among them. But the want of it is rather their Misfortune than their Choice, if what some of them tell us be true, That they cannot have it, because the Magistrate permits them not to Exercise the Offices of their Religion, but only in Publick Places. So Mr. *Drelincourt*, Cited by Dr. *Durel*. *Conform. of Ref. Church*, p. 50. *Calvin* also in his own Opinion was entirely for the use of it, as appears from his Epistle to the Church of *Mompelgard*, where he gives them this Advice, " My Opinion is, that the Custom of giving the Communion to the Sick ought readily to be admitted, when the Sick Man's Case and Opportunity will allow it. But with this Proviso, that it be a true Communion, that is, that there be a certain Number of the Faithful to make it some sort of Congregation. So

So in another Epistle written about some Rites of the Church. p. 206. " There are many and weighty
 " Reasons which incline me to think that the
 " Communion ought not to be denied to the Sick.
 " Yet I am sensible this Practice is very liable to
 " Abuse. Therefore there ought always to be some
 " Congregation of the Sick Man's Kindred, or
 " Acquaintance, or Neighbours, that so Distribu-
 " tion may be made according to the Law of Christ.
 Which is the very Rule of the Church of *England*
 in the Rubrick before the Communion of the Sick,
 That there shall be two or three besides the sick
 Person to make up a Congregation.

If it be asked, Why then *Calvin* did not bring
 this Custom into the Church of *Geneva*, seeing he
 so much approv'd of it? He Answers for himself in
 his Epistle to *Olevian*, p. 207. " You know what
 " Reasons I have for granting the Communion to
 " the Sick: but I would not have any Disturbance
 " raised upon that Account. The Custom is other-
 " wise in our Church, and I acquiesce, because it
 " would not be Profitable to Contend about it. See
 also *Respons. 2. ad Westphal.* p. 678.

It seems this was one of those things, which *Cal-
 vin* freely owns needed a farther Reformation in the
 Church of *Geneva*; but he was willing to Tolerate
 such a Defect, lest the danger of Alteration might
 prove more Fatal in its Consequence than the In-
 convenience it self; which may teach some Men
 these two things by the way. 1. That the Peace
 and Communion of a Church is not to be broken
 for every Inconvenience or Defect. 2. That they
 should not call those things the Corruptions of our
 Church, which wiser Men deem the Happinesses
 of her Reformation.

But to proceed; The *French* Church, it is con-
 fess'd, has no Burial-Office, neither with nor with-
 out a Form; no, nor so much as any Funeral Ex-
 horta-

hortation, as I have shewn before in the Chapter of Liturgies. But then it is not because she thinks such an Office or Form in it self unlawful, but because of some Inconveniencies and Superstitions, which so long as Protestants live mix'd among the Papists, she presum'd would accidentally attend it. For when the French Ministers are in other Countries, as in England, &c. where this Reason ceases, they scruple not to use a Funeral Office, as others do. Nor do any of them raise those Objections against our Form of Burial that Dissenters do. For being brought up in a Church, where Discipline by reason of continual Synods was kept in Force, they are sensible that our Office of Burial is a very excellent Form, supposing the due Exercise of Ecclesiastical Discipline; upon Presumption and Hopes of which, it was evidently framed. For allowing the due Exercise of Discipline, all the Objections made against the Office will vanish of their own accord, And as the Case stands now with us, the Office is not so liable to Objection as some imagine. For as a Learned Person

* observes, " There is one thing to be
 " said in this Matter, which, though it
 " be not ordinarily taken Notice of,
 " seems to be of great Moment, and
 " justifies every Minister in taking a Liberty to
 " omit such Passages as our Dissenters Except against
 " in the Burial of Papists, Schismatics, or incorri-
 " gible Sinners. I add notorious and profess'd He-
 " reticks, Condemn'd by the unanimous Vote of the
 " whole Catholick Church.

* Dr. Sher-
 lock's Def. of
 Dr. Stilling-
 fleet. p. 103.

By the Rubrick, all Excommunicate Persons are excepted from Christian Burial; " Now there
 " are two sorts of Excommunication allow'd in our
 " Church, *Excommunicatio sub judice, & Latæ sen-*
 " *tentie*; The First is, when Men are formally Ex-
 " communicated by the Ecclesiastical Judge; The
 " Second is that which Mr. Baxter so often talks of,
 " the

“ the Excommunication *Ipsa Facto*, when by the
 “ Canons of the Church, a Man who is guilty of
 “ such Offences as are there specified, is declared
 “ to be Excommunicate, before any Judicial Sen-
 “ tence passes on him. Now the Rubrick, which for-
 “ bids the Burial of Excommunicated Persons, does
 “ not confine this to any one sort of Excommunica-
 “ tion: And therefore if a Minister, either in Visi-
 “ ting the Sick, or by any other means, finds any
 “ Man under this Sentence, though not actually
 “ inflicted on him by an Ecclesiastical Judge; yet
 “ he may, by virtue of this Rubrick, refuse to Bu-
 “ ry him by that Form prescribed in our Liturgy,
 “ because by the Canons of the Church, he is un-
 “ der the Sentence of Excommunication. This
 “ Authority is expressly allow’d the Minister, in
 “ repelling those from the Communion of the Lord’s
 “ Supper, who are notorious and open evil Livers;
 “ and the same Reason holds in the Office of Buri-
 “ al, as that Learned Person delivers his Opinion,
 with Submission to the Judgment of his Superiours.

Admitting the truth of this Discourse, which
 I find none of our Superiours to have disapproved;
 it follows, that every Minister is impower’d to de-
 ny the use of that Office, in whole, or in part, to
 all who have render’d themselves uncapable or un-
 worthy of it. And such a Limitation does abun-
 dantly clear the seeming Difficulty that appears at
 first in assenting to the Use of it. Yet because
 the Use of it, even with this Restriction, may create
 great Troubles and Hatred to Ministers, and
 sometimes vexatious Law-Suits to their utter Un-
 doing: I cannot but say, with the fore-named
 Author, “ I wish with all my Heart, that some
 “ Expressions were alter’d, to prevent any Scan-
 “ dal to the Scrupulous or the Profane; or,
 “ which is more desirable, that Discipline were
 “ revived, which would soon Answer all these
 “ Objections. Mr. Baxter himself says the same,
 “ That

“ That if true Discipline in the Church did make
 “ a just Separation of the capable and incapable,
 “ he could like all the Office very well, and even
 “ those Words which are most Excepted against.
 “ *Eng. Non-conform. cap. 16.*

But our Adversaries tell us, this is another of our Churches Faults, That she wants Ecclesiastical Discipline. That she has not the Exercise of Discipline in that Perfection which were to be wished, I freely own, and the Church her self both owns and laments it: But that she wholly wants Ecclesiastical Discipline, I utterly deny; for her Rubricks, and Injunctions, and Canons, which some so much Clamour against, are nothing else but what in other Churches are called Rules of Discipline. And for that particular Branch of it, which is called Abstinence from the Eucharist and Excommunication, our Church is not without Rules for the Exercise of that neither. Every Minister, as was but just now observ'd, has power to repel those from the Communion, who are Notorious and open evil Livers, and the Bishops have Power to proceed to Excommunication. If these things are not always done, or not so happily and effectually as it were to be wish'd, other Reasons may be assigned for it; among which I reckon the Factions and Schisms that divide the Church, to be none of the least: for they loosen the Bands of Ecclesiastical Discipline, and make it impracticable in its true Perfection; whilst Men who are Excluded from one Communion, can be Receiv'd and Caressed in another. And is it not hard, for Men first to cast Blocks in the Way, and then charge it as a Fault upon the Church, which is her Misfortune, and chiefly owing to the Iniquity of the Times, that it is not Remedied?

But admit the decay of ancient Discipline were wholly the fault of the Church, or her Ministers: To what does this Charge amount? That therefore there

there is no Discipline in our Church, because it is not in its utmost Perfection? Or that Men may Lawfully Desert her Communion, because there is not such exactness observ'd in the Administration of it as were to be wished? Neither of these, I am confident, were the Sentiments of *Calvin* or *Beza*; though *Beza* look'd upon the Face of Discipline to be the worst Aspect of the Church of *England*; yet he owns that she was tolerably well Reform'd in that Point also, in comparison of other Churches; and all he desires more is, *Plenam Ecclesiasticæ Disciplinæ instaurationem*, the perfect Restoration of Ecclesiastical Discipline, which is the Wish of the Church and all good Men in it. See *Beza*, *Epist. Dedicat. to Queen Eliz.* before his New Test. Cited above Chap. 2.

Surely he did not think the want of Discipline then altogether so great as some imagine, much less a just Cause of Separation from the Church of *England*, whose Reformation in all Respects he so highly extolls above most other Protestant Churches.

But suppose there were a total want of Discipline in our Church, either through Necessity, or want of Zeal in the Ministers, or by some Defect in our Constitution: Yet *Calvin* will by no means allow any of these to be reasonable Causes of Separation. It was the common Case, he says, of the first Reformers in all Places; when they came to the Point of Discipline, they could only express their Wishes and their Groans, but it was not in their Power to mend it. For so he expresses himself in a Consolatory Letter to *Farel* upon this Subject, who had complained to him that he could not get Discipline settled in his Church. To shew him that his Case was not Singular, he tells him, *Melancthon* and the rest were under the same unfortunate Necessity.

When Discipline comes to be talked of: *Melancthon* after the manner of others, only sighs and
 " MOURNS

“ mourns about it. For the most he can do, is rather to deplore the miserable Condition of the Church in this Matter, than Correct it; That you may not think you are the only Persons that labour under this Misfortune. *Calv. Ep. Farelo, p. 6.*

His Advice is not that the Ministers should forsake their Calling, or the People forsake their Ministers and the Church for want of Discipline; but to be content to take part in a common Calamity, which was their Misfortune, not their Fault, so long as they had no Power to redress it.

In another Place, he owns that Discipline was not rightly Exercised at Geneva, but he charges himself with no Fault upon that Account, because it was not he, but others, that hinder'd it. “ And yet they had the Face, he says, to object the want of Discipline to him, though they themselves were the Causes of it. *Dissipationem; cuius ipsi causa sunt, probri loco nobis objectant. Calv. de Necess. Reform. Eccl. T. 8. P. 56.*

Some Protestant Churches have no use of Excommunication at all, as the Churches of Helvetia and the Palatinate; yet Calvin is so far from Condemning their Communion for this Defect, that he rather makes a soft and kind Apology for them, presuming they had Reasons for what they did; That they set up such a Discipline as the Times and Place, or Magistrates and People would admit of. Thus writing to the Ministers of Zurich, where Excommunication was laid aside, he says, “ All Men have not exactly the same Sentiments of Excommunication at present: I know there are some Pious and Learned Men, who think it not necessary under Christian Princes; though I hope no sober Man disallows the Use of it. For my part, I believe it to be a Doctrine of Christ. But if a People cannot be prevailed with to take this

“ Yoke

“ Yoke of Christ upon them, after the Pastors have
 “ done their endeavour to get it settled, they are
 “ excusable; though we are not, if we suffer it to
 “ be pull’d down where it once obtains. *Calv. Ep.*
 “ *Minist. Tigur. p. 75.*

He that thought the Communion of a Church lawful, where Excommunication was wholly laid aside, as unnecessary under Christian Magistrates, would doubtless not Condemn a Church where the use of Excommunication is settled by Law, tho’ there may be some Imperfections in the Exercise of it.

’Tis generally agree’d That there are some Cases in which the exact Rigour of Discipline would do more harm than good to the Church; as where it would be attended with a General Revolt of the People, or a severe Persecution: In such Cases, it has ever been thought a Point of Christian Prudence, rather to relax a little the Reins of Discipline, than use that which was design’d for the Churches Edification, to her Destruction. *St. Augustin* pleads this above twenty times in his Epistles and Writings against the *Donatists*, which it is none of my Business to recite at present; I may perhaps have a more convenient occasion to do it hereafter, in an Historical Account of the Exercise of Ancient Church-Discipline: At present I only observe, that the *French Church*, which is fam’d for the Exactness and Rigour of Synodical Discipline, approves *St. Augustin’s* Doctrine, and allows of a Mitigation of Discipline in the fore-mentioned Cases. Thus in the Synod of *Rochel*, 1571. *Cap. II. Art. I.*

“ The Question being put, what Course should be taken in the Censuring of Revolters in times of Persecution? It was answer’d in the Words of *St. Augustin*, concerning a numerous Church of Drunkards, That it were much better to have a Vicious Church than none at all.

The

The following Synod of *Nismes*, 1572. *Cap. 3. Art 5.* Resolves another Case concerning Apostates to the *Romish* Religion, who were also become Enemies and Persecutors of the Church; "That
 " they should not be formally and publicly by
 " Name Excommunicated in the Church, because
 " this would only make them Rage more bitterly
 " against her, and do her more and greater Mischief.
 There was no need to Excommunicate such, who
 had already Abandon'd the Churches Communi-
 on. Private notice to the People to beware of
 them, was sufficient in such Cases. " Therefore
 " all Ministers and Consistories are warned in Pro-
 " cedures of this Nature, to use all manner of Mo-
 " deration and Prudence; because that Church-
 " Censures and Canons of Discipline are only
 " used for Edification, and not for Destruction;
 " rememb'ring always that Saying of *St. Augustin*,
 " That Medicines which are more Hurtful than
 " Profitable, should be wholly forborn.

If *St. Augustin* spake the Sense of the Catholick Church, and these Synods the Sense of the *French* Church: then there are some allow'd Cases, in which the Rigour of Excommunication is to be abated, when either Delinquents are become very Numerous or Formidable within the Church, or Deserters very Malicious and Powerful without it; when more harm than good will accrue to the Church by the use of it, and the Remedy prove worse than the Disease.

So that here are three things fairly suggested by the *French* Writers, in Answer to this Objection about want of Discipline in the Church of *England*. 1. That for the Main, it is a false Charge: because Excommunication and other parts of Discipline are in Force by our Laws, and when Occasion requires, reducible to Practice. 2. Supposing Excommunication were wholly laid aside, that would no more make our Commu-

nion

Communion unlawful than it does in the *Helvetian* and *Palatine* Churches. 3. There may be particular Reasons for mitigating the Rigour of Discipline in some Churches, and at some Seasons, more than others: and it should be considered whether that has not for a long time been, and still is the Case of the Church of *England*: Whether the Sects and Schisms that are among us do not greatly hinder the Exercise of Discipline; and whether a Formal Excommunication of all that deserve it, might not raise a greater and more dangerous Schism than any yet among us, and instead of purging the Bad from the Good, only intrage a Party to contrive her Ruin and Destruction; whether in such a Case, it be not better to suffer the Tares to grow among the Wheat, and patiently bear with some Corrupt Members of the Church, rather than Expose her to so great Inconveniencies; remembring that Saying of St. *Augustin's* and the Synod of *Nismes*, That when Medicines will do more harm than good, they are to be forborn? Whether this be actually the Case of the Church of *England*, I leave wiser Men to determine: If it be, her Practice is her Prudence, and what others call her Fault, is properly speaking, the effect of her Charity and Discretion: But if it be otherwise, if she might have an exact Discipline and will not, though that be a Fault, yet it will not justify a Separation from her, as I have prov'd from the Principles of the *French* Church. And so I think I have fully Answer'd this Objection about want of Discipline in the Church of *England*.

As to the Commination Office, which was appointed to be used, till Discipline could happily be Restored, it is so useful and innocent, that I do not find many Persons that have any thing to object against it. Only the Authors of the Necessity of Reformation in 1660. bring some Railing Accusations against it. "They say, p. 31. It is a Necessi-

“tating People to Curse themselves; and employ-
 “ing Ministers of the Gospel, whose Office is to
 “be the Messengers of Peace, in Cursing the Peo-
 “ple as part of their Office: which is an Humane
 “and Unchristian-like Invention, that has no War-
 “rant from the Word of God, nor from the Pra-
 “ctice of the Primitive Church, but is a latter
 “Spawn of Antichrist in his Popish Services.

Some Men have used their Tongues and Pens so much to opprobrious Language, that they can scarce speak of any thing they dislike, but under the Reviling Names of Popish and Antichristian. I would ask such Men, whether it be not part of the Minister's Office to declare God's Threatnings, as well as his Promises? Or whether the Gospel be all Promises, and no Revelation of the Wrath of God against the ungodliness and unrighteousness of Men? As St. Paul says it is, *Rom. 1. 18.* If there be Declarations of God's Judgments in the Gospel, as well as Promises of Pardon and Peace; how comes the one to be the Minister's Duty more than the other? Or why must the Declaration of God's Judgments be called Cursing the People, or the People's consenting to the Truth and Equity of them be called Cursing themselves, as Cursing signifies Imprecation of Evil upon Men? Concerning which there is not one Word in the Commination-Office. But if by Cursing, they mean only denunciation of God's Judgments against unrepenting Sinners, then their Charge of Popish and Antichristian is not so much against our Office, as the Gospel it self. Perhaps the Primitive Church had no such set Form in her Liturgy, nor has the French Church any that I know of: But doubtless the Ministers both of the one and the other did frequently do the same thing in their Sermons and Homilies; notwithstanding that they were Ministers of the Gospel of Peace. And I challenge any Person to shew us any Passage in a

French

French Writer, where such an Office is called Popish and Antichristian.

Besides the Office of Thanksgiving after Child-Birth, (which I remember not any Objection made against) there remains but one Office more in the Liturgy to be spoken to, which is the Form of Ordaining Bishops, Priests, and Deacons; against which Mr. Baxter has a great many Objections in speaking of the 8th Canon of our Church, which because they will be more properly considered under that Title, I refer the Reader to the next Book, and here put an end to this part of my Discourse: having made it appear, that there is no Office in our Liturgy, in ordinary use among us, nor any particular Rubrick or Prescription in any Office, but may be assented to, and justify'd upon the Principles and Practice of the Reformed Church of *France*. In some things our Liturgy exceeds theirs, as in the Form of Absolution and Communion of the Sick, the want of which *Calvin* confesses to be Defects in his Liturgy, which he could not help; in other Forms they exactly agree, and in such Forms as we have more than they, or they more than we, it is so far agreed, that there is nothing repugnant to the Word of God in either. Whence it follows, that they are unreasonable, who Separate from our Church upon account of the Liturgy, because it is not Reform'd according to the Example of the best Reformed Church.

B O O K. IV

The Objections against the Canons of the Church of England Considered, and Answered upon the Principles and Practice of the Reformed Church of France.

C H A P. I.

Of Ordinaries and Chancellours, and that as strict an Oath of Canonical Obedience is required in the French Church, as in the Church of England.

BEfore I speak of the Canons in particular, it will be necessary to say something of the Promise and Oath of Canonical Obedience, which refers to them all in General. In the Form of Ordination, this Question is put to every Priest and Deacon: *Will you Reverently Obey your Ordinary, and other chief Ministers, to whom is committed the Charge and Government over you; following with a glad Mind and Will their godly Admonitions, and submitting your selves to their godly Judgments?* And the Answer is, *I will do so, the Lord being my Help.* In like manner every Beneficiary, when he is Instituted into any Benefice, Swears, That he will pay true and Canonical Obedience to the Bishop and his Successors *in omnibus Licitis & Honestis*. Now we have no Controversy with Dissenters, about the meaning of this Promise or Oath: It is agreed on both Sides, that Canonical Obedience in Effect, is no more than Obedience to the Orders and Canons of the Church, and does not Subject Men to any unlimited Power,

or

or require any new Duty from them, but such as the Bishop may require by Virtue of the Canons: So that if the Canons be Lawful, one would think the Oath of Canonical Obedience should be Lawful also. Yet Mr. Baxter has several Objections against it. *Eng. Non-conform. Cap. 6.*

1. He likes not the Word, Successors: "Little know we of what Religion their Successors will be, or who will have the Choosing of them. I'll not Swear to I know not who. But here he forgot what was just now said and agreed upon, That Canonical Obedience in Effect, is Obedience to the Canons, and the Bishop's Successors are as much oblig'd to Rule by the Canons, as the Bishop in Being; so that if Obedience be due to the one, Ruling by the Canons, it is with the same *Proviso* due to the other also. In the *French Church*, their Oath of Canonical Obedience is taken to the Canons, or Book of Discipline, and Decrees of their National Synods, of which I have given a full Account in the First Book, Chap. 3. Where the Reader may observe, That though neither Consistories, Classes, nor Provincial Synods be expressly mention'd in the Oath, yet Obedience to them and their Successors is imply'd: for they are the Ordinaries, which are to see the Canons executed by every particular Minister, and have Power to Punish Delinquents, which they could not have, unless by their Rules Canonical Obedience was due to them. Nor is the Minister's Oath supposed to be taken only to the present Consistories, Classes, or Synods, but to all that shall succeed in their Place and Office, during the Minister's whole Life, so long as they exact no other Obedience from him but what is due by the Canons. So that, for ought I can see, the Word Successors does not at all make our Oath of Canonical Obedience difficult to any, but such as are willing to make a Stumbling-block of Dis-

bedience of it. If Mr. *Baxter* could not Swear to he knew not who: how would he have done in the *French Church*, to have Sworn to he knew not what? I mean to the Decrees and Canons of their National Synods before they were made, as I have shewed, * the *French Ministers* did:

* See Book 1.
Chap. 3.

When they sent any Deputies to a National Synod; "They promised before God to submit themselves to all that should be Concluded and Determined in their Holy Assembly, and to obey and execute it to the utmost of their Power, &c. as the Oath runs in expresse Terms in the Form prescribed in the Second Synod of *Virre*, 1617. Cap. 2. Art. 1. We have no such Oath of Canonical Obedience in *England*, and I cannot but think this one thing would have made Mr. *Baxter* a Non-conformist in the Church of *France*.

2. But he says, suppose our Oath of Canonical Obedience to imply only Obedience according to the Canons: Yet there are abundance of things in the Canons, which he thinks greater Sins than he thinks meet to call them. It would have done well, if Mr. *Baxter* had but kept to this degree of Modesty, which he here professes; but I believe I shall shew, that he speaks as bad things of them as he could think of, and with as little Reason as Modesty forgetting both the Rules of Decency and Argumentation too: but of this more by and by in the following Chapters.

2. He says, "Bishops Rule by their Chancellors, and suffer Lay-men to exercise the Church-Keys, by decretive Excommunications and Absolutions: which wise Men think to be Sacrilegious Usurpation, and a Profanation of a dreadful part of Christ's Government. Here he begins immediately to exalt his Style, and gave the Church as hard Words as he could think of. But 1st. How does he prove that Lay-Chancellors and Civilians use the Keys for Excommunication and Absolution? Why that

that he takes for granted, which others tell us is a great mistake. For though Civilians are used to declare what is Law, yet the Sentence of Excommunication and Absolution is the Act of a Minister, both in Court and Church-Assembly: And if any thing be declared as Law, which is contrary to Canon, the Minister is not bound by his Oath to execute the Sentence. But then perhaps he may suffer for it, and be Ruined, and the Bishop cannot help him. I know of no such Cases at present; but if there be any, they concern not the Oath of Canonical Obedience, which obliges a Minister only to keep a good Conscience, but it may be cannot always secure him from Suffering.

But Secondly, Suppose Civilians were allowed to use the Keys in England: Are there no Lay-Elders allowed in France to Exercise Church-Discipline, neither Separately, nor Conjunctly with others? He is a great Stranger to the Affairs of that Church, who knows not that Lay-Elders have a Decisive Voice both in Consistories, Classes, and Synods, whether it be to make New Rules of Discipline, or Punish Delinquents by the Old ones with Suspension and Excommunication. I will not so much as trouble the Reader with a single Proof of this, because it is so plain and known a Case: But I will acquaint him with one thing, which I believe is not so commonly known, which is, that Lay-Elders by the Canons of three National Synods Successively, had Power granted them to Exercise Discipline, without, or against the Will of the Pastor, so far as to Suspend from the Lord's Table. In the Synod of *Paris*, 1612. Cap. 5. Art. 11. A Case was moved, "Whether in those Churches, where there is but
" one Pastor, and an Appeal is brought against him,
" the Elders may judge of this Controversy. And
" the Synod determined, that Elders may judge of
" all emerging Differences, yea, so far as of Suspension

“pension from the Lord’s Table, Matters of Do-
 “ctrine and of Excommunication only excepted;
 “in which two Points Elders may not Judge with-
 “out their Pastor.

This Canon was Confirmed in the next Synod of
Tonneins, 1614. *Cap. 6. Art. 3.* Where it is said,
 “In reading that Article, which gives leave unto
 “Elders, the Pastor being refused and excepted at;
 “to Judge of some emergent Differences, yea,
 “even to Suspension from the Lord’s Supper, the
 “Province of *Lower Languedoc* demanded that there
 “might be some mitigation of its Rigour. But the
 “Assembly judged that that Article should abide
 “as it was conceived, without any Alteration at all.

The same Article being by some means omitted in
 the Transcript of the Acts of that Synod, was in-
 serted by the following Synod of *Vitré*, both in-
 to their own Acts, and the former Synod of *Tonne-
 ins*, with an Order, That it should abide in those
 very self-same Words in which it was couched at
 first. Synod of *Vitré*, 1617. *Cap. 5. Art. 2.*

Now let any one judge, whether this does not put
 the Exercise of Church-Discipline more into Lay-
 men’s Hands, than can be pretended in the Church
 of *England*? And whether the *French* Ministers,
 whilst those Canons were in force, were not obli-
 ged by their Oath of Canonical Obedience, to
 grant Lay-Elders this Power, and submit to their
 Decisions and Judgment?

It is true, the following Synod of *Alex.*, 1620.
 a little moderated the Rigour of this Canon: for
 they Decree’d, *Cap. 6. Art. 2.* “That in such a
 “Case, where the Pastor was excepted against, the
 “Elders only by themselves should not proceed to
 “Suspend any Person from the Lord’s Table, with-
 “out the Presence and Approbation of a Neigh-
 “bour-Pastor. But still it seems the Pastor was to be
 concluded by their Act, if a Neighbour-Pastor did
 but

but consent to it. Whence it follows, that in such Cases every Pastor was oblig'd by Canon to take his Neighbour-Pastor for his Ordinary, and pay Canonical Obedience to his Admonition and Judgment, in such things as related to the Exercise of Church-Keys: And yet Mr. *Baxter* makes this also an Objection against the Church of *England*, That Ministers promise at their Ordination to obey their Ordinary, and other Chief Ministers, to whom is committed the Charge and Government over them, that is, Arch-Deacons, Surrogates, &c. As if Persons impower'd with Authority by Canon, to oblige others to submit to their Judicial Acts, were not the same things in *France* that they are in *England*, whatever Names they are called by.

But if so, then we must confess that the Power of the Keys is not proper to a Bishop, but may be validly used by a Priest. We confess it: All Priests by our Laws and Canons have the ordinary use of the Keys in many Cases: They admit Persons to Baptism, and suspend them from the Lord's Table, &c. by virtue of this Power, and they are Judges, though not sole Judges, in these Cases, but under the direction of the Canons: Other Priests are entrusted with a larger share of this Power, by a more extraordinary and particular Commission and Delegation from the Bishop and the Laws, to proceed against Delinquents, even to Excommunication, &c. Now what follows from hence? nothing that I can see, but only that it is Lawful to promise Obedience to any Chief Ministers thus Legally Impower'd, so far as the Canons require it. Which is the direct contrary to what Mr. *Baxter*, by his Argument intended.

But he says still, It is the Lay-man that Decreeeth the Excommunication, which is the Judicial Act; and when we use a Surrogate Priest, it is but as an Hireling-Servant to pronounce the Decree,

“ to mock the Church with a Formality. This is a very modest Character of the Church and Surrogate Priests together ! Every Rule of the Church, and every Act of a Priest is but a Formality, when it stands in the way of a keen Objector. But be it what it will, I have shew’d that his Censures hitherto fall as heavy upon the *French Church*, as they do upon the Church of *England*.

4. His next Reason against the Oath is taken from the Nature and Frame of Diocesan Episcopacy, “ which he says is unlawful, *Tota specie*, and they dare not justify it and its several Abuses by Confederacy in such an Oath. But I shall shew, the *French Church* had another Opinion of Diocesan Episcopacy and our *English Bishops*, when I come to speak of the 7th Canon in the 4th Chapter of this Book ; and therefore I need not say any thing farther here of this Objection.

“ Bishops are not Elected by the Clergy and People, as by ancient Canons they ought to be : Therefore they are Usurpers. We cannot conceive how any Man can be the Pastor of those that consent not ; therefore though we can submit to these and live peaceably ; we cannot swear Obedience to them. By this Rule all the Pastors of France are made Usurpers. For none of them are Elected by the People, but by Classes or Provincial Synods, as I shall evidently make it appear in the 5th Chapter of this Book.

His remaining Arguments are such as these, which equally affect the *French Church* : 1. “ It is the Prerogative of Kings in all Nations to have Subjects swear Allegiance to them, and dangerous to make them swear Obedience to every Justice or inferior Officer. 2. Subjects may be entangled between their Oath to the King and such Officers. 3. Many Oaths make Government a Snare to the Conscientious. 4. Much Swearing makes Oaths contemptible and bring in Perjury. These would

would have been excellent Reasons in a *French Synod*, where every Deputy Swore for himself and his Province, to submit to the Canons of the Church, and where so many Oaths of Canonical Obedience (notwithstanding these Dangers) were still appointed. But perhaps the *French Canons* are more Innocent than ours, as to the Matter of them. That is the only Plea that can bear the Face of an Argument: But I shall satisfy that by examining and comparing the particular Canons, in the following Chapters of this Book.

C H A P. II.

That the French Church allows no one to call in Question the Lawfulness of any part of her Liturgy, or Book of Common-Prayer and Administration of Sacraments, agreeably to the 4th Canon of the Church of England.

THE First Canon which is commonly Objected against, is in Order the 4th, made against the Impugners of the Publick Worship of God established in the Church of England, in these Words, "Whosoever shall hereafter affirm, That the Form of God's Worship in the Church of England, Established by Law, and contained in the Book of Common-Prayer and Administration of Sacraments, is a Corrupt, Superstitious, or Unlawful Worship of God, or containeth any thing in it that is repugnant to the Scriptures: Let him be Excommunicated *ipso facto*, &c.

Mr. Baxter in his *Case of English Non-conformity*, Cap. 23. Gives the Church very hard Words upon the Account of this Canon; he Charges it with no less Crimes than Phritanism, Pharisaism, and Popery. "These Men, says he, that call themselves the

“ the Church of *England*, do not only justify a
 “ large Volume of Forms, Orders, Rubricks and
 “ Kalendars, but also force all other Men to justifi-
 “ fy it all as Sinless; and he shall be no Minister
 “ that will not do it, nor a Christian Member of
 “ the Church that denieth it: As if the Perfection
 “ of their Works were an Article of the Creed,
 “ and necessary to Salvation to be believed. Is not
 “ this Puritanism, Pharisaical, and a Justification of
 “ of Works?

It were a much modefter Question, to ask, whether this be not such a Rant, and Run of boisterous Style, as any good Man that had look'd over his Writings in sober thoughts a second time, would have thought fit to have softened and corrected? But be the Charge what it will, it holds no more against the Church of *England*, than it does against the Reformed Church of *France*, and it may be all other settled Protestant Churches. So that at this rate of Arguing, all National Reformed Churches shall be Pharisees, Puritans and Papists together.

As to the Church of *France*, I have already proved, that they oblige every Minister not only to Subscribe, but many times Swear to their Liturgy, or Book of Common-Prayer, Catechism, Administration of Sacraments, &c. Now I hope they would not make Men Swear to that which they did not at least believe to be agreeable to the Word of God, and were satisfy'd that it contain'd nothing in it Repugnant to the Scriptures. But if so, then they were Puritans, Pharisees, and Papists in Mr. Baxter's Account, for forcing Men to justify a large Volume of Forms, Orders, Rubricks, &c. all as Sinless. But the Church of *England* forces the People as well as the Ministers to be Modest, and not Rail at the Liturgy, as a Corrupt, Superstitious, unlawful Worship, repugnant to the Word of God, under Pain of Excommunication. And is it not fit such Men's mouths should be stopp'd, who traduce and speak evil of
 the

the Worship of God, to the Disturbance of the Peace of the Church, and detriment of Piety and Religion? Such were the continued Declamations of *Goodman, Gilby, Penry*, and the rest of that Strain, which may be seen Collected by Bishop *Bancroft*, in his Book call'd *Dangerous Positions*, &c. *Lib. 2.* and which probably might give Occasion to the making of this very Canon. But whatever was the occasion of it, it is the very same in Substance with a Canon of the *French Church* in their Book of Discipline, *Cap. 5. Art. 31.* which is in these Words: "If one or more of the People stir up
"Contention, and do thereby break the Church's
"Union in any Point of Doctrine or Discipline,
"or about the Form of Catechizing, or Admini-
"stration of Sacraments, or Publick Prayers, or
"the Celebration of Marriage, and that Private
"Admonitions have not been effectual Remedies
"to appease them; the Consistory of that Place
"shall endeavour to compose the whole Affair,
"and in Case the Dissenters do not Acquiesce
"therein, the Consistory shall entreat the Classis to
"Assemble at a convenient Time and Place, they
"having first engaged the said Dissenters in ex-
"press Terms and upon Record to Promise, that
"they will not spread their Opinions in any man-
"ner or way till the Meeting of the Classis, upon
"pain of being Censured as Schismatics. And
"if they refuse to give the said Promises, they
"shall be Censured for Rebels according to
"our Discipline. Then it is Ordered, that if the
"Classis cannot bring them to be Quiet and Con-
"form, they shall be referred to a Provincial Syn-
"nod, and from that to a National Synod; unto
"which if they refuse to yield full Obedience,
"and in express Terms to disclaim their Recorded
"Errours, they shall be cut off by Excommunica-
"tion from the Body of our Church.

Does

Does not this Canon denounce Excommunication against obstinate Traducers of the *Frenob* Liturgy, in as full Terms as the Canon of the Church of England? The only difference is, that the one orders a long Process against them, the other proceeds more summarily with them, as supposing the Things in Controversy to have been sufficiently Argued and Handled already, and that there need not be recourse to a Provincial or National Synod upon every such Occasion. Mean while all proper Methods may be used to instruct or convince Gainfayers, notwithstanding this Excommunication *ipso facto* denounced against them. And it is farther to be observed, That this Canon is not intended against those who have Scruples in their own Minds, or modestly propose their Scruples to their Spiritual Guides, in order to obtain Satisfaction: but against such only as speak evil of the Liturgy with Scandal and Offence, and with a Malicious Design to Vilify and Disparage it.

C. H. A. P. III.

That the French Church Censures Impugners of her Articles, and Discipline, and Rights and Ceremonies, according to the 5th and 6th Canons of the Church of England.

THE 5th Canon is in these Words: "Who-
"soever shall hereafter affirm, That any of
"the Nine and Thirty Articles are in any part Su-
"perstitious, or Erroneous, or such as may not with
"a good Conscience be Subscribed: Let him be
"Excommunicated, &c.

The 6th is this, "Whosoever shall Affirm, That
"the Rites and Ceremonies of the Church of En-
"gland by Law Established, are Wicked, Anti-
"christian, or Superstitious, or such as being Com-
"manded

“ manded by Lawful Authority, Men who are
 “ Zealously and Godly Affected, may not with any
 “ good Conscience approve them, use them, or as
 “ occasion requireth, subscribe unto them: Let them
 “ be Excommunicated *ipso facto*, &c.

These Canons are to be understood in the same Sense and Latitude as the former. Every Man does not deserve Excommunication that has any Scruples about any of the Articles or Ceremonies, or modestly and seasonably proposes his Scruples for Information: But the Factious and Turbulent may deserve it, who declaim against every thing they like not, as Wicked, Superstitious, and Antichristian, and thereby Scandalize the Weak, and disturb the Peace of the Church, and destroy its Union. Admit that some things in the Articles and Ceremonies are matters of small moment: Yet it 'tis not a thing of small moment to break the Church's Peace by raising Contention about them. Suppose they be not Articles of Faith, nor necessary to Salvation; yet Peace is a necessary Duty, and Strife and Contention great Sins, be the Matters never so small which Men contend about. Therefore though Men should not deserve to be cast out of the Church for their bare Dissent, yet they may for their Factious and Turbulent Spirits, for their Bitterness and Clamours, and Evil-Speakings, for their Strifes and Seditions and Contentious Humours: For these things will exclude them from the Kingdom of Heaven. And it can be no Crime to Excommunicate such, who first by their Strife and Contention Excommunicate themselves. Or if it be a Crime, it is such a one as the National Church of France has always been guilty of, who by that Canon of their Book of Discipline which I but now mention'd, Decree, “ That
 “ if one or more of the People stir up Contention,
 “ and do thereby break the Church's Union in any
 “ Point of Doctrine or Discipline, or about the
 “ Form

“ Form of Catechizing, or Administration of Sacraments, or Publick Prayers, &c. and cannot be wrought upon in expresse Terms to disclaim their Errours, they shall be cut off by Excommunication from the Body of the Church.

Is not this to make matters of small moment and dubious, Articles of the Creed, and necessary to Church-Communion, as much as the Church of *England* does? Are nor all Men cast out of the Church that Dissent from them? Does not this Excommunication extend to Lay-men in *France*, as well as *England*? Is it not as harsh there, to lay so great stress on every Ceremony of the Church, as to Excommunicate every one that calleth any one of them unlawful? Does the Church of *England* equal her Constitutions to the Ten Commandments and the Creed, any more than the Church of *France* does? And yet thus Mr. *Baxter* Argues against these two Canons of our Church, *Chap. 24. & 25.* of his *Eng. Non-conform.* and then cries out, What is Pharisaical if this be not?

He might as well have said, it was Turcism, Popery, and Paganism. For what is Calumny, if this be not? The Church of *England* requires all her Members, as the Church of *France* does, to raise no Contentions about her Doctrine or Ceremonies, not to impugn or traduce them as Antichristian or Unlawful, and thereby raise Schisms and Divisions about them. And this he calls equalling them to the Creed and Ten Commandments, as if the Church of *England* requir'd Men to take them all for necessary Points of Faith and Terms of Salvation; when yet she does not forbid a modest Dissent from them, but only Men's expressing their Dissent in such a way as tends to create Divisions, and draw them off from her Communion. 'Tis one thing to dissent and err in Opinion, and another to express that Dissent with Contempt and Disdain either by Word

or Action. The one may deserve Pity, whilst the other calls for Censures and Rebuke. And if the Church Censure such with Excommunication, she does no more than what the Primitive Church did and all other Settled Churches now do, and what she seems Authoriz'd to do by an Apostolical Canon, *Mark those that cause Divisions among you, and avoid them.*

Dr. Sutchiff observ'd long ago, before our Canons were made, that the Practice of France and Geneva was very severe in this particular. " For that John Morelly Disputed in a certain Treatise, that the Words *Tell the Church* belong'd not to the Consistory; his Book was Burnt, and the Man Excommunicated. Two Ministers at Geneva were deposed and Banished for speaking against Usury allow'd in that State. And another was glad to flee, for speaking against Unleavened Bread, *Sutchiff*, of *Eccles. Discipl. c. 7. sect. 5. p. 132.*

Monsieur Amyraut Professor of Divinity at Saumur delivers it as his Opinion from the Chair, " That that Man is not to be reputed a Christian, who despises and tramples on the Laws of the Church. Forasmuch as they derogate nothing from Christian Liberty, and ought not to be esteemed a Slavery, being but few in number, where the Church is rightly Governed, and such as recommend themselves to the Consciences of Men; so that the Faithful observe them with a willing Mind.

Amyraut. Thes. de Libert. Christ. n. 13. inter Thes. Salmur. By this Rule then, to Rail at the Doctrine of the 20th Article, which speaks of the Church's Power to Decree Rites and Ceremonies, may be a Crime deserving Excommunication.

Calvin in one of his Epistles to Viret p. 61. Speaks of a certain petulant Preacher, call'd *Maurism*, who was used to vent in his Sermons bitter Invectives against the Ministers of Geneva, and more specially Calvin himself; saying, that they were worse than

the Papists, and taught false Doctrine contrary to the Word of God, &c. Now it came to be a Question among Calvin and his Collegues, what Course should be taken with him? Calvin was not very forward to have him Censured, because of some Personal Reflections made upon himself; but the rest were urgent for it, saying, "It was not to be any longer endured, that the Common Doctrine of the Church should be publicly traduced and condemned, and they see and hear and take Notice of it. *Non ulterius ferendum, ut publice nobis vidensibus & scientibus damnetur Communis Ecclesie nostra Doctrina.*"

Calvin says in another of his Epistles, That it is one Rule in the Geneva Discipline, "That if any one spreads Opinions contrary to the received Doctrine of the Church, and persists obstinately in them, he is to be suspended from the Lord's Table, and complained of to the Senate also. And then the Senate may proceed against him as a Condemned Rebel, and Despiser of the Church's Censures, *Ep. ad Magistr. Genevens. p. 76. & 77.*"

This, I am sure, is as much, if not something more than the present Canons speak of, which are so disliked in the Church of England.

C H A P. IV.

Of the 7th. Canon of the Church of England: That the French Church allows of the English Diocesan Episcopacy, and thinks it lawful to submit to the Authority and Jurisdiction of Bishops, and Condemns those who call them Antichristian.

THE Principal thing in which the Church of France seems to differ from the Church of England is in the Point of Church Government. They

They allow no Pastor to have any Primacy or Superiority over another, but by the 30th Article of their Confession, declare them all to be of equal Authority and Power. But then they do not Condemn other Churches which have this inequality among their Ministers; nor do they refuse to Communicate with them, nor to submit to Episcopal Government in those Churches where it is legally Established, if we may believe either their Synods or the best Advocates of their Cause.

The Synod of *Tonneins*, 1614. has a whole Chapter about Expedients for re-uniting the Protestant Churches into one entire Body and Communion with one another, one of these Expedients is this,

“ That concerning Ceremonies and Church-Government, a mutual Declaration shall be made by the Deputies appointed to Treat of this Union, by which in the Names of their Principals they shall declare, That the Churches shall not Judge or Condemn one another for this Difference; it not hindring our mutual Agreement in the same true Faith and Doctrine, and that for all this, we may cordially embrace each other as true Believers and joint-members of one and the same Body. And as a Pledge of this their mutual Concord, the Lord's Supper shall be Celebrated, wherein the Pastors from *England* and the other Nations shall all mutually Communicate together. Synod of *Tonneins*, 1614. Cap. 18. Art. 7.

Peter du Moulin was an eminent Professor of the *French Church* about this time, and he wrote an Apology for the Confession of Faith against *Arnaux* the Jesuit, where he delivers his Judgment to the same purpose in these Words: “ As touching Ecclesiastical Policy, we do not refuse to acknowledge those for Pure and true Churches, where equality of Ministers is not observed: because we esteem not this Order to be a Point of Faith;

“ nor a Doctrine tending to Salvation. We live
 (God be Praised) in Brotherly Concord with the
 “ Neighbouring Churches, which observe another
 “ Form, and where Bishops have some Superiority.

I know, that under Preterence that the Church of
England hath another Form of Discipline than ours
 is, “ our Adversaries (the Papiſts) charge us that
 “ our Religion is divers. But Experience confu-
 “ teth this Accuſation; for we Aſſemble with the
 “ *English* Men in their Churches, we participate
 “ together in the holy Supper of our Lord: the
 “ Doctrine of their Confession is wholly agreeable
 “ unto ours. The moſt excellent Servants of God
 “ in our Churches, *Peter Martyr, Calvin, Zanchius,*
 “ *Beza, &c.* have often written Letters full of Reſpect
 “ and Amity to the Prelates of *England*.

He abuſeth himſelf, who believeth that the Word
 Biſhop, uſed in the Holy Scripture is odious in our
 Churches. “ And our Adverſaries unjuſtly accuſe us
 “ to be Enemies of the Episcopall Order. For we
 “ muſt be altogether ignorant in Hiſtory, if we do
 “ not know that Antiquity ſpeaks honourably of
 “ that Degree. *Eusebius* in his Chronicle witneſſeth
 “ that a Year after our Lord's Death, *James* our
 “ Lord's Brother was Eſtabliſhed Biſhop of *Jeruſa-*
 “ *lem*, and that ten years after, *Euodius* was Created
 “ Biſhop of *Antioch*, and that after *James* Succeed-
 “ ed *Simon* in the Biſhoprick of *Jeruſalem*, from
 “ whence deſcended the Succeſſion of Biſhops in
 “ *Jeruſalem*. St. *Jerom* in his Book of Eccleſiaſti-
 “ cal Writers, ſaith that *Polycarp* St. *John's* Diſciple
 “ was by that Apoſtle made Biſhop of *Smyna*. In
 “ the ſame Book he ſaith, that St. *Paul* Eſtabliſh'd
 “ *Timothy* Biſhop of *Ephesus*, and *Titus* Biſhop of
 “ *Crete*. And *Tertullian* in the 32d Chapter of the
 “ Book of Preſcriptions, calleth thoſe Churches A-
 “ poſtolicall Churches, and Buds and Spriggs of the
 “ Apoſtles, whoſe Biſhops were Eſtabliſhed by the
 “ Apoſtles, &c.

Af-

After a deal more to the same purpose, he concludes thus: "All these Allegations, says he, tend to shew that notwithstanding the diversity of Ecclesiastical Policy, two particular Churches may live in Peace and Concord under the Band of one Faith and Religion; and that if sometimes we speak against the Authority of Bishops, we condemn not Episcopal Order in it self, but speak only of the Corruption which the Church of Rome has induc'd into it, &c. *Moulin's Buckler of Faith*, p. 345. Ed. Lond. 1631.

If this Learned Person rightly understood and represented the Doctrine of the French Church, in whose Name he speaks, their Doctrine is, That though Episcopal Superiority be not expressly commanded in the New Testament, yet there are some Instances of it in Apostolical Practice; and that it is agreeable to the Practice of all Antiquity; That it is not to be condemned in those Churches which retain it; and that they would willingly and heartily have submitted to Bishops, had Bishops been their Reformers.

This Inclination of theirs to submit to Episcopal Government, is farther evident from their ready Compliance to some Motions of this kind that were actually made to them; particularly to that Proposal made by the Bishop of Troyes, of which Peter Martyr gives us an account in an Epistle to Beza at the end of his Common Places. It is as remarkable a Passage as any occurs in the whole History of the Reformation, and therefore I will insert it in his own Words.

Troja numerosa est admodum Ecclesia & indies augetur. Episcopus jam Christi regnum serio promouet; nec tantum suas oves ipse pure docet, sed quia ei gravis scrupulus injectus est de sua Vocatione, quod in ea Ecclesie & Populi Electionem seu Confirmationem non habuerit, ideo, Seniores Ecclesie Reformatae accersuit, rogansque ut hic ac prudenter dispicerent, an eum uellent eli-

gere, confirmari ac pro Episcopo haberi? Quod si judicarent faciendum, se daturam operam, ut sicut cepit ita pergeret Ecclesiam sibi commissam docendo & hortando pro viribus edificare & augere. Sin vero existimarent illum minus idoneum ad tantam munus, libere atque aperte dicerent, se autem paratum esse loco cedere, modo ei liceat in Ecclesia Reformata vivere: juxta Sanctam Evangelii Disciplinam. Rogavitque ut ea de re mature cum Ecclesia deliberarent: Quod cum factum esset, ab omnibus unanimiter ut Verus Episcopus agnitus est & receptus. Quare illius autoritas & pietas multum Ecclesia Christi commodat: Deus laudetur qui ad hunc modum Filii sui regnum gubernat & dirigit. Pet. Mart. Ep. 57. ad Bezam An. 1561. p. p. 1143.

"The Church of Troyes is very great and encreases daily: The Bishop thereof is now become a zealous Promoter of the Kingdom of Christ, and Instructs his Flock in the Purity of the Gospel. But having a Scruple upon him about his Calling, because he had not the Election and Confirmation of the Church and People concurring to it, he therefore sent for the Elders of the Reformed Church, and desired them to Consult among themselves Prudently and Piously, whether they might Elect, Confirm, and Accept of him for their Bishop? If they did, he would then go on, as he had begun, to edify and augment to the utmost of his Power the Church committed to his Charge. But if they thought him not Qualify'd for so great a Work, they should deal freely and plainly with him: for in that Case, he was resolv'd to resign his Bishoprick and live as a Private Christian among them. He press'd them again to Deliberate upon the Matter with the whole Church, and take their most mature Advice upon it. Which when they had done, he was unanimously Acknowledged and Received by them all as a true Bishop: And his Authority

and

“ and Piery did great Service to the Church of
 “ Christ: Praised be God, who takes these Me-
 “ thods to govern and advance the Kingdom of
 “ his Son.

Can we have a fuller Testimony, either of the usefulness of Episcopal Authority, or of the willingness and readiness of the *French* to have submitted to it, could they have been so happy as to have had it quietly settled among them? But it was their Misfortune at first, that they could not have it, though their Inclinations led them to embrace it. For no sooner did the Popish Party hear of the least Suspicion of any Bishop's leaning towards the Protestant Cause, but immediately the whole Power both of *France* and *Rome* was armed against them. *Thuanus* tells us, that this Example of *Caraccioli* (for that was the Bishop's Name) was look'd upon by the adverse Party to be a Matter of such dangerous Consequence, that they labour'd with all their Might to ruin him, and never ceas'd till they had prevail'd with the King to force him to quit his Station. *Thuan. Tom. 2. An. 1561. Lib. 28. P. 48.*

The Popish Authors themselves tell us, there were about this time several other Bishops in *France*, who were well-wishers to the Reformation, such as *Odet*, *Colinus*, Cardinal *Castillon* the Admiral's Brother, *Johannes Moluc* Bishop of *Valence*, *Sanromanus* Bishop of *Aix*, *Johannes Barbanson* Bishop of *Pamiers*, *Johannes de Sangelasio* Bishop of *Utica*, *Francis de Noailles* Bishop of *Aqua Augusta*, *Carolus Gillarius* Bishop of *Chartres*, together with *Lewis d' Albert* and *Claudius Reginus*, two Bishops of the Territory of *Bern* under the Protestant Queen of *Navarre*. But no sooner did they in the least shew themselves Favourers of that Way, but they were presently accused of Heresy, and cited to appear before the Consistory of the Inquisition at *Rome*, where three of them were deprived, and the rest suspended, till they should

make their Personal Appearance, and clear themselves of the Heresy laid to their Charge. This Opposition made most of them draw back and Recant, and so they kept their Bishopricks: But Cardinal *Castilion* and *Sangelafius*, with the Bishop of *Troyes* turn'd Protestants, and continu'd for some time to act as Bishops, but at last were forc'd by the Secular Power to withdraw, and betake themselves to a private Station.

Spondanus is our Author for all this, *An.* 1563. n. 21. And some Intimations of the same thing are given by *Thurnus*, *Lib.* 35. *Homerus Tortora Hist. Franc. Lib.* 3. *Gabutius Vit. Pii* 5. *Lib.* 2. cap. 4. *Caressellus Hist. Occitan. & Onuphrius Vit. Pii* 4. Out of whom *Spondanus* Collects his History.

By this we see, it was not any Aversion the French Protestants had to Episcopacy in General, but rather the Iniquity of the Times, that hinder'd Bishops from being settled among them. And Dr. *du Moulin*, Son of the famous *Peter*, before-mention'd, confirms this by another Instance in the Case of the Bishop of *Meaux* and some others. Preface to his Father's Book, called, The Novelty of Popery, p. 3. "How soon, says he, both Pastors and People may be brought to submit to Bishops, hath been try'd by the Bishop of *Troyes*, and that of *Meaux*, who, as soon as they began to forsake the Errours of Popery, were acknowledged by the Protestant Churches within the Verge of their Jurisdiction for their Diocesans. The Archbishop of *Vienna* and Bishop of *Orleans* were once about to have done as much, and would have found the like Obedience from the Protestant Party; but the great Stream of the State prov'd too strong for them to swim against.

He tells us farther, there was a time when some of their prime Men feeling the Inconveniences that follow the want of Ecclesiastical Subordination, mov'd

Car-

“ Cardinal Richelieu to place it among them by his
 “ Authority, pretending that it would bring them
 “ nearer to the Roman Church: but he flatly deny’d
 “ to give Way to it, and told them, If you had that
 “ Order, you would look too like a Church, *Ib. p. 2.*

The same Author gives us there also the Judgment
 of that Eminent Lord *du Plessis Mornay*, whose Learning
 and Government made him equally famous in
 the French Church. “ His Opinion was, that tho’

“ Presbyterian Government might agree very well
 “ with Popular States, such as *Geneva* and *Switzer-*
 “ *land*; yet in Kingdoms and Monarchies, Episco-
 “ pal Government was rather to be chosen to sustain
 “ the Dignity of the Church, and shelter it from
 “ Oppression, &c. *Ibid. p. 8.*

All which proves, that though the French Prote-
 stants were willing to justify their own Government
 as an allowable thing among themselves: yet they
 were far from crying down Episcopacy as Anti-
 christian, or pulling down Bishops meerly to set up
 themselves. *Calvin* himself was as far from this as
 any Man, witness that solemn Declaration of his in his
 Book *de Necessitate Reformandæ Ecclesiæ, Talem si nobis*
exhibeant Hierarchiam, in qua sic emineant Episcopi, ut
Christo subesse non recusent—ut ab illo tanquam Unico Ca-
pite pendeant, & ad ipsum referantur—tum nullo non Ana-
themate dignos fateor, si qui erunt qui non eam reverenter,
summaque obedientia observent: “ Give us such an Hie-
 “ rarchy, says he, in which Bishops preside, who are
 “ subject to Christ, and him alone as their only
 “ Head; and then I will own no Curse too bad for
 “ him that shall not pay the utmost Respect and O-
 “ bedience to such an Hierarchy as that. *Tom. 8. p. 60.*

Beza was of the same Mind, with relation parti-
 cularly to the Bishops of England: “ The Church
 “ of England, says he, after the Reformation, was
 “ supported and stood by the Authority of Arch-
 “ bishops and Bishops, of which Order she had ma-
 ny,

ny, nor only famous Martyrs, but excellent Doctors and Pastors; and may she for ever enjoy that singular Blessing of God upon her. *Fructus hanc ista singulari Dei Beneficentia, quæ utinam ei sit Perpetua.* *Beza Resp. ad Sarav. cap. 18.*

The Truth is, *Calvin* and *Beza* and the French Church set up such a Government and Discipline at the Reformation, as the State of their Affairs would bear; but they never absolutely condemn'd Episcopacy, or thought their own Model ought to be a Rule to other Churches. *Beza* expressly disclaims that as a False and Slanderous Imputation in any that should say, "They prescrib'd their own Example" to be followed by any other Church, like those "Ignorant Men who think nothing right done but what they do themselves." *Beza Ibid. cap. 21.*

So that if any Zealots among the French have either condemn'd Episcopal Government as unlawful, or sought to impose their own Form as necessary upon other Churches: They had no Authority for so doing either from their first Reformers, or their National Synods, or the best Writers in their own Church, who (as I have shewn) have always spoke honourably of the English Diocesan Episcopacy, and expressed themselves ready to submit to such a Form of Government, if ever it could have been settled among them. Let but the same Temper and Moderation be shewn by our English Dissenters, and then this Controversy about Bishops must needs have an end: but whilst they continue to decry Episcopacy as Antichristian, and seek to destroy the Order as unlawful, and invade the Power of Bishops by Ordaining Ministers, against their Authority legally settled among us; they may not flatter themselves to think their Case is the same with that of the French Church: For if there be any Truth in what I have now discoursed, their Practice in every Point does manifestly contradict it. *Calvin* himself would not have

have scrupled to subscribe the 7th Canon of our Church, which says, "Whosoever shall hereafter affirm, That the Government of the Church of England under his Majesty by Arch-bishops, Bishops, Deans, Arch-deacons, and the rest that bear Office in the same, is Antichristian or repugnant to the Word of God: Let him be excommunicated, *ipso Facto*, &c. For what does he say less in those Words which I have cited before, *Nullo non Anathemate dignos futeor*, &c. "I confess no Excommunication too bad for them, that will not pay the utmost Respect and Obedience to such an Hierarchy as that. If it be said, that Calvin mentions neither Arch-bishops, Deans, nor Arch-deacons, nor the rest that bear Office in the Church of England! It is true; but he that approves of Bishops as settled in England, does virtually and consequentially approve of all the rest mention'd in that Canon, and may with a safe Conscience submit to their Government, as not repugnant to the Word of God.

It is certain the French Authors themselves thus understand Calvin, as speaking of the English Hierarchy. Monsieur de l'Angle, Minister of the French Church at Charenton, in his Letter to the Bishop of London 1680, cites his Authority to the same purpose that I have done. "Since the Church of England, says he, is a true Church of our Lord; since her Worship and Doctrines are pure, and have nothing in them contrary to the Word of God; and since that when the Reformation was there received, it was received together with Episcopacy, and with the Establishment of the Liturgy and Ceremonies, which are there in use at this Day, 'tis without doubt the Duty of all the Reformed in your Realm, to keep themselves inseparably united to the Church. And those that do not this, upon pretence that they desire more
"sim-

" simplicity in their Ceremonies, and less inequa-
 " lity among the Ministers, do certainly commit
 " a very great Sin. For Schism is the most formi-
 " dable Evil that can befall the Church: and for
 " the avoiding of this, Christian Charity obliges
 " all good Men to bear with their Brethren, in
 " some things much less tolerable than those now
 " in dispute ought to seem, even in the Eyes of
 " those that have the most aversion for them. This
 " was so much the Opinion of our great and ex-
 " cellent *Calvin*, that in his Treatise of the neces-
 " sity of the Reformation, he makes no difficulty
 " to say, That if there should be any so unrea-
 " sonable, as to refuse the Communion of a Church
 " that was pure in its Worship and Doctrine, and
 " not to submit himself with Respect to its Go-
 " vernment, under pretence that it had retained
 " an Episcopacy qualified as yours is; there would
 " be no Censure nor Rigour of Discipline that
 " ought not to be exercised upon them.

See this Letter at the end of *Bishop Stillingfleet's unreasonableness of Separation*; Page 411.

To this I add the Testimony of *Monsieur Duille*
 (shewed me by the kind Information of a learned
 and worthy Person of that Church) in his Book
 called, *Replique a Messieurs, Adam et Cottrby*. Part 3.
 " c. 20. p. 261; he says, *Calvin* himself honour'd all
 " Bishops that were not Subjects of the Pope, and
 " that taught the pure and sincere Doctrine of the
 " Apostles, purged from the Leaven of Humane
 " Traditions; such as were the Prelates of *England*,
 " *Cranmer* Arch-Bishop of *Canterbury*, *Hooper* Bishop
 " of *Worcester* and others. We our selves also have
 " ever maintained, and do still maintain, the same
 " Christian Communion in Faith and Charity
 " with their Successors, notwithstanding the diffe-
 " rent manner of Ecclesiastical Government, that

“ is found betwixt them and us. We confess
 “ that the Foundation of their Charge is good and
 “ lawful, established by the Apostles, according to
 “ the Command of Christ, in the Churches which
 “ they founded. And this he says is the Difference
 betwixt Bishops, and the Pope and Monks, “ That
 “ the latter were never instituted by Jesus Christ,
 “ nor by his Apostles; nor can there any Foot-steps
 “ of their Order be found, either in the Word
 “ of God, or the Genuine Monuments of the An-
 “ cient Church.

The Title of the Chapter has the same Words :
 “ There is this Grand Difference between Bishops,
 “ and the Pope and Monks, *Que l'Episcopat est in-*
 “ *stitue de Dieu*, That Episcopacy is instituted of
 “ God; but Popes and Monks are the Inventions
 “ of Men, and are the Authors of Disorder and
 “ Abuses.

This plainly refers the Original of Episcopacy
 to Apostolical and Divine Institution. Some others,
 I confess, among whom is *Lud. Capellus* and *Rivet*,
 do not carry it so high, but derive it only from Ec-
 clesiastical Order: Yet they all agree in this, That
 to make a separation in a Church upon the Account
 of Episcopacy, where it is regularly settled, and
 reformed according to the Model of the ancient
 Church, is criminal Schism, and a Breach of the
 Unity and Peace of the Church. *Dr. Rivet* says
 expressly, “ That if *Aerius* separated from the Church
 “ for the Distinction of Superiors and Inferiors,
 “ he was a bold and schismatical Man, because
 “ such Distinction was introduced into the Church
 “ at least by Humane Order, upon very just and
 “ reasonable Causes, and is no ways contrary to
 “ the Faith. *Audax fuit & Schismaticus Aerius, si ob*
 “ *Inferiorum ac Superiorum distinctionem, Fidei non con-*
 “ *trariam, ac equis de causis humane Institutione intro-*
 “ *ductam, se ab Ecclesia separavit.* *Rivet* *Cathol.*
Orth. Tract. 2. Q. 23. n. 6.

I leave those who are concerned to make the Application.

CHAP. V.

Of the 8th Canon: That the French Church does not Impugn any Form of Ordaining Bishops, Priests, and Deacons; or say they are not true Bishops, Priests, and Deacons, who are ordained by it, until they have some other Calling: That they allow not the People in France to choose their own Pastors, &c.

THE Words of the 8th Canon are, "Whosoever shall affirm or teach, That the Form and manner of making and consecrating Bishops, Priests, and Deacons, contains any thing in it that is repugnant to the Word of God, or that they who are made Bishops, Priests and Deacons in that Form, are not lawfully made, nor ought to be accounted either by themselves or others, to be truly either Bishops, Priests, or Deacons, until they have some other Calling to those Divine Offices, let him be excommunicate, &c."

The Doctrinal part of this Canon is the very same with the 46 Article, which says, "The Book of Consecration of Arch-bishops, and Bishops, and ordering of Priests and Deacons, set forth in the time of Edward the 6th, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is Superstitious or Ungodly." And therefore whosoever are Consecrated or Ordered according to the Rites of that Book—or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly and orderly and lawfully Consecrated and Ordered.

So that every one who can Subscribe the Doctrine of this Article, must needs allow the same to be true in the Canon also. But I have proved before in the Second Book, Chap. 1. &c. That the *French* Church allows our Articles, both in General and Particular, as Lawful to be Subscribed; and I have made it appear in the very last Chapter before this, that the *French* have no Exception against our Diocesan Bishops, or their Ordination. So that the only Difficulty which seems to remain, is as to Practice: Whether it be fit to Excommunicate such as vent their dislike of our Bishops, Priests, or Deacons, in such a way as the Canon specifies; that is, who say they are so unlawful and repugnant to the Word of God, as that they ought not to be taken for Lawful Bishops, Priests, or Deacons, untill they have some other Calling to their respective Offices? We say, They deserve Excommunication; But *Mr. Baxter* says, No; and undertakes their Apology, and offers Reasons against the Canon. I will first shew briefly, what Reason there was for making the Canon, and then examine his Reasons against it.

Bishop Bancroft, in his Book, called *Dangerous Positions*, tells us, it was become a common Practice in *Queen Elizabeth's* Days, among those who lik'd not the Discipline and Government of the Church of England, "to renounce the Calling which they had from the Bishops, and take it again from the Approbation of the Classis: They were content to accept Orders from the Bishop, as a Civil Matter, but did not thereby account themselves Ministers, until the Brethren of some Classis had Allow'd them: They taught, that all Ministers, who were called according to the Order of the Church of England were unlawful; and therefore urg'd as many as they durst trust, to seek at their Classis a new Approbation which they termed the Lord's Ordinance. *Danger. Posit. Lib. 3. Cap. 14. Pag. 113.*

Now

Now when we consider, that Bishop Bancroft was President of the Convocation when the Canons were made, we cannot doubt but that this History points out to us the plain Reason of the present Canon. A Design was form'd to nullify all the Orders of the Church of *England*, and Subvert its whole Discipline, Government, and Constitution, by pretending that her Ministers were no Lawful Ministers, nor could Officiate as such, until they had another Calling, more consonant to the Ordinance of God. And was it not high time to give a Check to such a Pretence as this? Could any Established Church, in Prudence suffer such dangerous Positions and Practices to go uncensured? Can any Man think, the National Synods of *France* would have tamely suffered unreasonable Men thus to have struck at the Foundation of their Ministry, and call in Question the Legality of their whole Order and Constitution, without so much as threatening them, in case of Obstinacy, with Excommunication? They who rose up so severely against the Independent Principles, as I have shew'd they did,

See Book 1. Cap. 1

* because they thought them Pernicious and Destructive of their Classcal and Synodical Constitution, would doubtless much more have exerted themselves against any, that should presume to Null their whole Ministry and Manner of Ordaining.

But it may be, the Form and Manner of Ordaining in the *French* Church is not so liable to Exception as the Forms of the Church of *England*. To which I say, supposing our Forms to be Lawful (as the *French* Church in Subscribing our 26th Article owns them to be) there can be no Difference, at least no material Objections against the one, which will not equally hold against the other. And if we Examine Mr. *Baxter's* Arguments, we shall plainly find it so. In his 27th Chapter of *Eng. Non-conformi-*

he offers Five Arguments to prove it Lawful to call out Ordinations Sinful. His First is, That we there-
 " by obtrude Pastors on the Churches, upon the
 " bare Choice of a Patron, without, or against
 " the Peoples Wills. But if the Nomination of the
 Patrons must be called Obtruding, then Pastors
 might have been Obtruded upon the Churches in
France. For by several of their Canons, Patrons are
 allowed the same Liberty of Presenting and Right of
 Nomination, as they have in *England*. The Synod of
Vare 1583, Cap. 2. Art. 15. says expressly, " Gen-
 " tlemen and others enjoying Right of Patronage,
 " shall not be urged to forsake their just Tides.
 The Synod of *Montauban* says farther, " That
 " Lay-Patrons may enjoy their Privilege of laying
 " Claim by Presentation unto their Rights and Emo-
 " luments, that to their Title to them may be pre-
 served, though they could not at present Collate,
 because none but Papists might be Collated, and it
 was against their Conscience and Religion to Col-
 late them. But this I think plainly implies, that by
 the Laws of the Church they had Liberty to Col-
 late Protestant Ministers, whenever the Laws of
 the Realm would give way to it. See Synod of
Montauban, Cap. 4. Art. 44. and Book of Discipline
Cap. 14. Art. 2.

But whatever became of the Right of Patrons,
 it is certain the People had no Right of Nominating
 or Electing; no nor yet of Consenting, any other-
 wise than they have in *England*. For the Right of
 Probation and Election belong'd wholly to Classes
 and Synods, and all that the People had Power to
 do, was only to Object against the Nominated Par-
 ty, but if they had nothing Material to Object
 against him, their Silence was taken for Consent,
 and the Minister was immediately Ordain'd without
 asking any other Vote or Consent of the People.
 He is much mistaken, who thinks that Pastors in
France

France were Chosen by Poll or Popular Election.

Their Book of Discipline, Can. 1. Art. 4. refers the Election of Ministers wholly to Classes, or Provincial Synods. A Minister of the Gospel (unless in times of Difficulty, and Cases of very great Necessity, in which he may be Chosen by three Pastors, together with the Consistory of the Place) shall not be admitted into this Holy Office, but by the Provincial Synod, or a Classis composed of Seven Pastors.--- And the Minister Elect shall be Presented with good and valid Testimonials, not only from the Universities, and particular Churches, but also from the Classis of that Church, where he hath been most conversant.

Here we see Ministers are called Elect, not from the Election of the People, but from the Choice of Provincial Synods, or Classes. And though in Cases of great Necessity, three Pastors and the Consistory of the Place were allowed to Choose, yet the Election is never referred to the Vote of the People.

The next Canon says, "After the Synod or Classis have examined any Minister Elect, they shall notify his Election by their Act or Letters, to the Church whither he is to be sent, and their Letters shall be delivered or read to them by a Pastor or Elder. This again plainly shews, that the Election is made, before the People have any knowledge of it."

Then follows in the 6th. Canon what it is the People are allowed to do: "He whole Election shall be declared unto the Church, shall Preach Publickly on three several Sabbaths in the Audience of the whole Congregation, and the said Auditory shall be expressly charged, That if any one of them do know any Impediment, for which his Ordination, who shall be then mentioned by his Name, may not be compleated, or

"why

“ why he may not be accepted, that they do then
 “ come and give notice of it unto the Consistory,
 “ which shall patiently hear the Reasons of both
 “ Parties, that so they may proceed to Judgment,
 “ The People’s Silence shall be taken for a full Con-
 sent. This was all the People had to do in the E-
 lection of their Pastors, which can no more be
 called Election, than in our Congregations, the
 People may be said to Elect Husbands and Wives
 for Persons to be Married, because whenever the
 Banns are Published, they are charged, “ That if
 “ any one of them do know any Cause or just Im-
 “ pediment, why those Persons should not be joyn-
 “ ed together in Holy Matrimony, they should de-
 “ clare it. Only in the *French Canon*, lest eternal
 Quarrels and Animosities should rise between Pastor
 and People, in case they were obstinately, though
 wrongfully set against him, there is this Proviso
 made, “ That although the Minister Elect be justified
 “ in Synod against all Impeachments brought a-
 “ gainst him by the People, yet shall he not be given
 “ as Pastor to that People against their Will, nor to
 “ the discontentment of the greatest part of them.
 And there may be something of Prudence in this,
 for which Reason it is also commonly practised in
 England: But still I say, this does not give the Peo-
 ple power of Election. For at most, it is but an
 Indulgence of their Weakness and Passions in some
 particular Cases, when Differences cannot other-
 wise be composed, which is far from granting them
 a proper and inherent Right of Choosing their Pa-
 stors.

And I must add, that at *Geneva*, there is no such
 Regard had to the People’s Moroseness; but they
 must have some real Objections, of which the Ma-
 gistrates make themselves Judges. Their manner of
 Electing and Calling Ministers, as *Bexia* describes it;
 is this: “ First they are Examined, both as to

Learning and Morals, by a Classis of both City and Country Ministers, which Meet Weekly on Fridays at Geneva. Then such as are Approved by the Ministers, are presented to the Senate. The Senate again examines both their Doctrine and Morals, and if they like them, they give them their Approbation: if not, the Ministers proceed to a new Examination of other Persons. When the Examination is ended, the Sunday following the Probationer's Name is publicly mention'd in every Church of the City, and particularly that Church of the City or Country, where he is designed to Serve; and if any one knows any Impediment, which may render him unfit for the Ministry, he is required within Eight Days to give Notice of it to the Magistrate: If nothing be Objected against him, he is then immediately Ordain'd, and sent to take Possession of his Cure. See Beza's Ep. 20. p. 139, and Calvin's Ep. to Olevian p. 142.

In this whole Affair, the People's Consent is not so much as ask'd; but only if they have any thing to Object, they may give Information to the Magistrates, who have Power with the Classis to hear and judge of the reasonableness of their Objections. And the very same Liberty is allow'd the People in the Church of England.

But Mr. Baxter thinks this is against ancient Canon, and the Privilege of the People in the Primitive Church. A great many Learned Persons not only think, but prove the contrary.

But admit Mr. Baxter were in the right: Does our Practice differ more from ancient Canon than that of France and Geneva does? Beza had the same Objection thrown in his Way; and his

Answer was, *Quid vero fuerit in multis votis in Veteri Ecclesia usurpatum in Episcoporum Electionibus, non iam spectandum arbitror, quam quo Jure, & quo successu fuerit factitatum*

Elitatum. "I do not think, we are so much to consider what was done in some Places, about the Election of Bishops in the Primitive Church, as by what Right, and with what Success they did it. *Bez. Ep. 83. p. 402.*

His meaning is. 1. That the Practice was not General, but only in some parts of the Church. 2. That it was no Divine and inherent Right of the People, but only what they had obtained by Custom and Indulgence. 3. That many great Inconveniences did attend it: For Popular Elections were commonly accompanied with Popular Tumults, as it was too frequently verified in this very Case, in those Places where Popular Elections were grown into fashion. And therefore there was good reason to make Canons, as many of the Primitive Councils did, to lay some restraint upon this pretended Power of the People. I hope this is a full Answer to Mr. Baxter's first Argument, whereby he would prove the Ordinations of the Church of England Sinful, because they obtrude Pastors upon the Churches, without or against the Will of the People.

2. His next Argument is, "That our Ordinations are Sinful, because the Church Ordains such as by Canon she forbids to Preach or Expound any Doctrine. I presume he means the 49th Canon, which shall be considered in its due place, Chap. 10. Here I only observe, that there is no Consequence at all in this Argument. For admit the Canon he speaks of were faulty: that would not prove our Forms of Ordination Sinful; because they were used above 50 Years before that Canon was made. The Church might be to blame for making such a Canon, if it were faulty; but that would not affect her Forms of Ordination.

3. He says, "We determine that Bishops, Priests, and Deacons are three distinct Orders, which yet is an undetermined Controversy among even the most Learned Papists. And what follows hence?

“Why, That we damn and cut off Men for that which the very Papists leave at liberty. I must here take leave to say again, that Mr. Baxter was out in his Argumentation. For our Church does not damn or cut off all that think that Bishops, Priests, and Deacons are not three distinct Orders, in the Sense in which the Papists take Order as distinct from Jurisdiction; nor do all that deny them to be three distinct Orders in that Sense, call in Question the Lawfulness of our Bishops, Priests, or Deacons, or Nullify our Forms of Ordination. Many French Writers think Bishops and Priests to be the same Order; and yet they do not say, that our Forms of Ordination are repugnant to the Word of God, or that those are no true Bishops or Priests, that are made by them: Nor on the other hand, does the Church of England damn or cut them off from her Communion, because they believe Bishops and Presbyters to be the same Order. Some of our best Episcopal Divines, and true Sons of the Church of England, have said the same, distinguishing betwixt Order and Jurisdiction, and made use of this Doctrine and Distinction to justify the Ordinations of the Reformed Churches against the Romanists. So Mr. Mason, * Dr. Forbes, Bishop Usher, and others, who yet defend Episcopal Superiority and Jurisdiction as of Divine Appointment, at the same time that they say Bishops and Presbyters are but one Order. And will Mr. Baxter's Argument ever be able to perswade the World, that these Men lik'd not our Forms of Ordination, or that the Church Damn'd her own Sons and Champions, and cut them off from her Communion? yet this is the Method he takes to prove our Forms of Ordination sinful; because they damn

* Mason's Defence of the Ordination of the Protestant Ministers beyond Seas, p. 132.

Forbes' *Trinitic* l. 2.

Dr. Usher's Judgment of Ordination by Presbyters, &c. p. 142.

142.

dama all that do not say, Bishops, Priests and Deacons are three distinct Orders. Respect to Truth and Modesty, if not to the Church of England, might have engaged a wise Man to have dropp'd this Argument, which makes such a wild Conclusion.

4. But he says we Ordain Men to an Office, which the Scripture maketh no mention of. " For Dr. Hammond saith, it cannot be proved there were any Presbyters subject to Bishops in Scripture-times, nor any but Bishops: none that had not power of Ordination and the Keys; nor any Bishops of a Multitude of Churches and Presbyters, both which are here Ordain'd: Ergo our Forms of Ordination are Sinful.

But 1. What if Dr. Hammond was mistaken? What then becomes of this Argument? 2. Admit that there were no Presbyters, subject to Bishops, mention'd in Scripture: How does it follow that our Forms of Ordination are Sinful? does Dr. Hammond say so? No. Does the French Church say so? No. Does the Practice of the Primitive Catholick Church condemn our Forms? No; For she Ordain'd Bishops, Priests, and Deacons after the same manner. Only Mr. Baxter will bear us down against all Opposition and Authority, that our Forms are Sinful. But to lay aside Authority and answer to this Reason: suppose in Scripture-times every Bishop's Church was but a single Congregation, and that for that time he had no need of Presbyters to assist him: yet why might not he be then invested with a Power to Ordain himself as many Presbyters or Assistants as he should need, when the number of Converts in any City or Diocess became too great for a single Congregation? Then it will not follow, that because there were no Presbyters, subject to Bishops in Scripture-times, that therefore the Scripture makes no mention of the Office; or

that because there were no such Presbyters whilst the Bishops had no Occasion for them, that therefore there never should be any, when they should have occasion for them. Yet this is Mr. Baxter's way of proving our Orders of Bishops and Presbyters to be unlawful: Which is as much contrary to Dr. Hammond's Sense, to the Sense of Scripture, to the Sense of the Catholick Church, and the French Church, as it is to the Church of England.

His last Argument is, "That our Ordinations are Sinful, because they make Bishops Swear Obedience to Archbishops and their Sees; and Priests to Covenant Obedience to their Ordinaries. But I have already shew'd in the First Chapter, that the French Church does the same in Effect, requiring an Oath of Canonical Obedience, and submission to Clashes and Synods, which answer to Ordinaries in the Church of England.

Upon the Whole it appears, That notwithstanding these Objections, our Forms of Ordination are Lawful in the Opinion of the French Church; and tho' Men might have leave to Dissent, or express their Dissent in a Modest Way, as Mr. Baxter pleads; yet to do it in that dangerous and disorderly Way, which the Canon mentions, tending manifestly to Subvert and destroy the whole Constitution, may be a Crime deserving the Penalty of Excommunication by the French Discipline, as well as that of the Church of England, though Mr. Baxter is of a contrary Opinion from both.

CHAP. VI.

That the French Church reckons Schismatics and their Maintainers to be out of the visible Catholick Church, and denies Communion to them till they return and make Satisfaction.

THE next Canons which Mr. Baxter finds fault with, are the 9, 10 and 11, against Schismatics, and Maintainers of Schismatics, and Maintainers of Conventicles.

Can. 9. Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles Rules in the Church of *England*, and combine themselves together in a new Brotherhood, accounting the Christians who are conformable to the Doctrine, Government, Rites and Ceremonies of the Church of *England*, to be profane and Unmeet for them to joyn with in Christian Profession: Let them be Excommunicated, *ipso facto*, &c.

Can. 10. Whosoever shall hereafter affirm, That such Ministers, as refuse to subscribe to the Form and Manner of God's Worship in the Church of *England* prescribed in the Communion-Book, and their Adherents may truly take unto them the Name of another Church not establish'd by Law, &c. Let them be Excommunicated, and not restored until they repent.

Can. 11. Whosoever shall hereafter affirm, That there are within this Realm other Meetings, Assemblies, or Congregations of the King's born Subjects, than such as by the Laws of this Land are held and allowed, which may rightly challenge to themselves the Name of true and lawful Churches: Let him be Excommunicated, &c.

Now

Now there is nothing in these Canons but what is agreeable to the Practice and Discipline of the French Church, which reckons all Excommunicated Persons and Schismatics to be cut off and separated from the Communion of the visible Catholick Church, by being separated from those particular Churches whereof they ought to be Members; and consequently esteems all Meetings or Assemblies of such Persons to be illegal Conventicles, not true and lawful Churches, since there can be no such one of the Communion of the visible Catholick Church.

Among *Beza's* Epistles there is one to the French Church in London, wherein he passes his Judgment upon certain Articles, which they had drawn up and sent to him to desire his Opinion of them; Two of which are to our present Purpose. Article 21. "They who are either lawfully Excommunicated, or do unlawfully and with Scandal withdraw themselves from any Church; so far as they Banish themselves from the Kingdom of Christ and Salvation, may not be admitted to perform any Publick Offices of the Church, or be allow'd the use of the Sacraments in any Church, till they have made legal Satisfaction, &c." The 13th Article is to the same purpose, "That whoever is lawfully Excommunicated in any particular Church, or unlawfully cuts himself off from it, does thereby exclude himself from all the Privileges of the Catholick Church, and is not to be received into any other particular Church, without making Satisfaction; &c. *Beza Ep. 24. ad Eccles. Peragrin.*

Is not this as severe against Schismatics, as the Canons of the Church of England are? to say, That Schismatics exclude themselves from all the Privileges of the Catholick Church; That they Exile themselves from the Kingdom of Christ and Salvation

tion; That they may not be admitted to perform any Publick Offices of the Church, nor be received into Communion with any Particular Church, till they have made Legal Satisfaction? If such Persons should have Combined themselves into a Society, and call'd themselves a Church, would *Beza* or the *French Church* have allow'd them the Name of a True and Lawful Church, whom they did not esteem Members of the Catholick Church, and thought them unworthy of Communion in any Church, till they repented and made Legal Satisfaction?

The Canons of the *French Church* are no less severe against Schismatics, whilst they renew that ancient Canon of the Primitive Church, That no Person who forsakes the Communion of his own Church, shall be received into another. Their Canons commonly run in this Style, as particularly that of *Lyons* does, *Ann. 1663. Art. 25.* "Vagrants, Hereticks, and Schismatics, shall be Notify'd to all Churches, that they may be aware of them. That is as I suppose, that they may not be allowed to perform any Publick Offices as Ministers, nor be admitted to Communion as Private Christians. Certainly then they would not allow such to Set up Separate Meetings, and Dignify them with the Name of True and Lawful Churches. And if Mr. *Quick* has rightly publish'd the *French Confession*, in its 26th Article, they have much harder Words given them: For there it is said,

"That they that Separate themselves from the Congregations of God's Saints, do resist the Ordinance of God, and in Case they draw others aside with them, they do act very perversely, and are to be accounted as mortal Plagues.

If it be said as Mr. *Baxter* says, that we allow the Church of *Rome* the Name of a True Church, and that Schismatics are at least as true

Confess. Gall. Arts 26. of M. Quick's Edit.

true

true a Church as the Church of Rome: I answer, this is only playing with an Equivocal Sense of the Word, *True Church*, which may either signify a Church with which it is lawful to Communicate in all Points, as the Word True and Lawful Church, is taken in the Canons; or else a Church so much Corrupted, that a Man cannot Lawfully and with Safety Communicate with it, notwithstanding there may be so much of the Remains of Christianity in it, as that she may bring forth Sons to God by Baptism, which need not be repeated: In which Sense, Protestants commonly allow the Church of Rome to be a True Church, * and the like may be said of some Heretical and Schismatical Congregations. But yet for all this, it would not be proper to allow the Church of Rome to be called a true and lawful Church, as set up in Opposition to the Legal Established Church of England: No more can a Schismatical Church be called a True and Lawful Church in that Sense, and that I conceive is all the Canon intended.

** Vide Cracken-
thorp. Cont. Spa-
nat. c. 16. & 21.*

To know how far Protestants allow the Church of Rome to be called a Church, the Reader may consult Calvin's Epistle to Zozimus p. 147 Beza's Epist. 10. and the 28th Article of the French Confession, which I have produced in another place, in vindicating the Doctrine of the 28th Article of our Church.

CHAP. VII

That the French Church requires the Observation of some Holy-days according to the Prescription of the 13th Canon of our Church.

THE 13th Canon is this, All Persons within the Church of England shall keep the Lord's Day and other Holy-days according to God's Will, and

and the Orders of the Church of England; that is, in hearing the Word of God Read and Taught, in Private and Publick Prayers, in acknowledging their Offences to God, and amendment of the same, in Reconciling themselves Charitably to their Neighbours, where Displeasure hath been, in often times receiving the Communion of the Body and Blood of Christ, in Visiting of the Poor and Sick, using all Godly and Sober Conversation.

This Rule for observation of Festivals cannot possibly be charged either with Superstition or Idolatry. For it orders no Adoration to be paid to the Saints, nor are the Days dedicated to them, but set a-part for Divine Service. Only the Saints are Historically honour'd by Commemorating their good Actions, and rehearsing their just Prailes, and giving God Thanks for those Gifts and Graces which he bestow'd on them, and by them on his Church; that all Men hereby may remember their Faith, and Life, and Conversation, and be excited to imitate their Examples. It is well known that these Days are thus far observ'd in most Protestant Churches; and in the Palatinate there is one more, which for its Rarity I will here mention, because I believe, but few Persons have taken Notice of it; that is, The Day of Jubilee for the Reformation, mention'd by Philip Parau in his Epistle Dedicatory before *Ursin's Catechism*, where he has these Words, *Anno 1617. Celebratum Jubilaeum Restituti Evangelii*; This Year was kept a Jubilee for the Restoration of the Gospel.

But it is beside my Purpose to enquire farther into the Practice of any other Protestant Churches, save only the French, concerning which I observe three things.

1. That they keep the Festivals of our Saviour's Nativity, Circumcision, Passion, Resurrection, Ascension, and Descent of the Holy Ghost, as we do, with Prayers, Sermons, &c.

2. They

2. They are obliged by the Edict of *Nantes* to forbear Working on Popish Holy-days: And their Book of Discipline takes a due care to see that Order of the Edict put in Execution. For there all Ministers are obliged by an express Canon, According to his Majesty's Edict, to exhort the Faithful to give none Offence by Working upon Holy-days. *Discpl. Cap. 14. Art. 21.*

3. They are so far from condemning the other Festivals, as kept in Memory of the Saints in the Church of *England*, that they allow the same Exercises mention'd in our Canon, to be performed even on Popish Holy-days, and that by the Order of two National Synods.

The Synod of *Gerseaux*, 1601. *Cap. 4. Art. 20.* Heard an Appeal of one Mr. *Joubert* from the Order of the Provincial Synod of *Burgundy*, upon this Point; and upon Hearing, Ratify'd the Order of the said Synod, leaving the Churches at Liberty to have Publick Prayers and Sermons on the Romish Holy-days, if they liked it.

The 2d. Synod of *Vire*, 1617. *Cap. 9. Art. 3.* at the request of divers Persons of Quality renew'd the same Order. Forasmuch as our Mechanicks are obliged by the King's Edict to forbear Working on the Festivals of the Romish Church, over and besides the Lord's Day, It is left to the Prudence of Consistories to Congregate the People on such Holy-days, either to hear the Word Preached, or to joyn in Common Publick Prayers, as they shall find to be most Expedient.

Besides, the French Writers expressly Vindicate the Use of Holy-days in our Church from the Charge of Superstition. It was objected to Mr. *Daille* by his Popish Adversaries, *Adam* and *Coribz*, That the French condemn'd the Papists for the Observance of such things, as they allow'd in the Protestants of *Germany* and *England*; and they Instance in the Ob-

servation

servation of the Festivals of the Saints. To this he replies. "Some Holi-days I confess they observe, such as those of the Holy Apostles, and it may be a few others, to perpetuate the Memory of their Piety. But do they direct their Vows, Prayers, or Invocations to them, as you do? Do they exercise any other Acts of Religious Worship, which you offer to the Saints? No; they reject and impugn them as much as we, and accule them as Will-worship and Humane Inventions; that is to say, Superstitious Devotions. But, say you, they have Temples which bear the Names of Saints. And do not they of Geneva, whom you cannot deny to be our nearest Brethren, call the Places of their Religious Assemblies by the Names of St. Peter and St. Gervais? But neither the one nor the other Consecrate the Relicks of any Saints in their Churches, nor give any Religious Worship to them; which are properly the things we cannot bear in your Churches. *Replique a Messieurs Adam & Cottib. Part. 2. Cap. 10. Pag. 71.*

This is an Ample Testimony, and Generous Vindication of the Practice of the English and German Churches from the Charge of Superstition, Idolatry, and Will-worship in the Observation of Festivals. And it is well observed, that if calling a Church by the Name of a Saint, was any Consecration of it to the Honour of the Saint, or any other ways Superstitious, as some plead among us. Geneva it self is as liable to the Charge as any other Place, for calling their Churches or Temples by the Names of St. Peter, and St. Gervais, &c.

Many other Testimonies of the like nature might here be brought, but I will only add the Judgment of Calvin, and give some account of the Practice of Geneva relating to the Observation of Festivals.

The Practice of the Church of Geneva has undergone some Changes in this matter, as Calvin tells us in his Epistle to Hallerus, a Divine of Zurich, which is written by way of Apology for himself, to satisfy the Helvetians that he had no hand at all in Abrogating the Festivals, as some falsely accus'd him.

"I can solemnly Protest, says he, that this was done without my Knowledge and Desire, *Me infcio ac ne optante quidem*. Before ever I came to this City, their Custom was to observe no Holy Days except the Lord's Day. But the same Decree that Expell'd me, and Farel, brought in the Observation of the same Holy Days that are observ'd by you in the Helvetian Churches. Which Decree, though it was tumultuously and violently obtain'd against us, yet upon my return, I observ'd this Moderation in reference to it, that the Festival of Christ's Nativity should be observ'd after the same manner as it is with you; and for the rest, they should be kept with Prayers extraordinary in the Morning, the Shops being shut till after Dinner, when Men should be allow'd to resume their Business again. But there were some Headstrong Men, who, thro' Preposterous Malice, would still Dissent from the common Custom. Therefore, forasmuch as different Usages in a well-order'd Church are not Tolerable, and are apt to create Suspicion among Foreigners that People do not well agree among themselves; I exhorted the Senate that they would find out some convenient way to Cure this Dissension for the future. Shortly after, I was surpriz'd with the News, as a perfect Stranger, that they had pass'd a Decree abrogating Holy Days, &c. In this I had no hand at all, I neither advis'd nor en-

courag'd

“courage’d the Passing of it, though I am not
 “much displeas’d that it has so happen’d. —
 “Yet I would have all Men know, that if it
 “had been put to my Choice, I would not
 “have given my Opinion for making such a
 “Decree. And yet I must say, there is no
 “reason why Men should be Exasperated a-
 “gainst us only for using our Liberty, as the
 “Edification of our Church may require. As
 “on the other hand, ’tis not fit that our Custom
 “should be a Rule to other Churches.

We have here Calvin’s Judgment upon this mat-
 ter, as well as the Practice of the Church of
 Geneva. Every Church has Power to appoint
 or abrogate Holy-Days, as She thinks most ex-
 pedient for Edification; and the Rules and Pra-
 ctice of one Church ought not to Prejudice or
 Prescribe to any other. But the Custom of e-
 very Church is to be observ’d by its own Mem-
 bers, and they are Pervicacious and Stubborn
 who refuse Obedience to it. The first Refor-
 mation at Geneva allow’d of no Holy-Days but
 the Lord’s-Day: And whilst that Decree lasted,
 Calvin, and the rest of the Ministers comply’d
 with it. * Afterwards the use of Holy-Days was
 brought in, An. 1537. in compliance with the
 Custom of the Helvetian Churches. And then
 Calvin freely consented to observe them: As ap-
 pears not only from the fore-cited Epistle, but
 many other Places. For this Decree continu’d
 in Force till the Year 1551. during all which
 time they had Sermons on Christ’s Nativity, and
 solemn Prayers on the other Holy-Days. Calvin

* Calvin Ep. Ministro Burenfi. p. 63. *Antequam urbem hanc primo
 adventu ingressus essem, abrogati erant dies Festi omnes præter Domi-
 nicum. Forello & Vireto hoc utile visum fuerat. Ego recepta Con-
 suetudine libenter acquiesci.*

in an Epistle to *Farel*, written *An. 1551.* speaks of his own Preaching on *Christmas-Day*. *Die Natali concione habita*, &c. And in another Epistle, † he says, "Though he could upon his return from Banishment, in a Moment have disannull'd that Decree which introduc'd the observation of the Festivals, (so great was his Power among the major part of the People) yet he willingly acquiesc'd in it: Save only that he could not but say, he thought it preposterously order'd, to omit the Day of our Saviour's Passion, whilst they kept his Circumcision. So that *Calvin* was so far from being against the Observation of these Holy-Days, when settled by Law, that he thought it reasonable one more at least, should have been added to them. He says in the same place, "He took some Pains to satisfy and calm those of the adverse Party, who still Clamour'd, and cry'd out for the Abolishing of them; insomuch that they Accus'd him for being Lukewarm in the matter. The Dispute ran so high betwixt the contending Parties, that it came once to the drawing of Swords; which immoderate Heat on both Sides, he endeavour'd to Compose; by getting a Decree made, that Holy-Days should only be kept in the Morning with Shops shut, and Men be allow'd to return to their ordinary Work in the Afternoon. And thus it continu'd for nine Years; but that did not end the Quarrel: For some would have their Shops shut, and some open; which shew'd, that the old Controversie was still on Foot among them. This made *Calvin* once more Address the Senate, to take

† Ibid. p. 63. *Reversus, quum momenta, possem convallare, placide quievi.*

“ this Evil of Dissension into Consideration, and
 “ find out an Expedient for it. But, says he, I
 “ spake not a Word about Abrogating the Holy-
 “ Days, but rather commended the Senate for
 “ their Moderation, in that for Peace sake
 “ they had comply’d with the Custom of the
 “ Helvetic Churches. And when I heard that
 “ these Days were Abrogated by an Ordinance
 “ of the People, it was so unexpected a thing
 “ to me, that I was almost astonish’d at the
 “ News of it.

I have repeated these Passages more at large, to
 do Justice to *Calvin*, and shew that he had no
 hand first or last in Abrogating the Observation;
 of Holy-Days at *Geneva*: But his Opinion was,
 That in such matters, all Men ought to comply
 with the receiv’d Laws and Customs of the Church
 where they live. This was the Rule he him-
 self walk’d by, and the Advice which he gave to
 others, as may be seen in his Letter to the
 Church of *Mompelgard*, p. 25. And that to *Mensio*
Poppius, p. 205. And a Third to *Anonymus*, p. 218.
 And his Book, *De vera Ratione Reformandæ Ecclesiæ*,
 written against the Interim, p. 293. Where he al-
 lows of such Festivals, as may serve to put us in
 Mind of the Vertues of the Saints, and provoke
 us to their Imitation. Which is all that is requir’d
 by any Rule or Canon of the Church of Eng-
 land.

T

CHAP.

C H A P. VIII.

Of the 18, 21, 24, 25, and 26 Canons, Particularly of
 Bowing at the Name of Jesus, requir'd in the 18th
 Canon: That it is not Condemn'd by the French
 Church.

THE Words of the Canon are, When in
 time of Divine Service the Lord Jesus shall
 be mention'd, due and lowly Reverence shall
 be done by all Persons present, as it hath been
 accusom'd. Where note 1. That this is not pre-
 scrib'd as necessary by Divine Command, but as
 a Laudable Custom of the Church. 2. The Re-
 verence is not to be paid to the Name, or Word
 it self, but to the Person of the Lord Jesus at
 the mention of his Name. 3. If any one can-
 not think this Lawful, yet he may hold Commu-
 nion with the Church, and joyn with those that
 do, as Christian Brethren. And thus far I am
 sure the French Church will go along with us.
 For though they have no Canon to enjoin this
 Practice, yet neither have they to Condemn it;
 nor do any of their Writers speak against it as
 Superstitious or Unlawful. *Peter Martyr* says a
 thing that will fully Justify it. For he tells us,
 "It is a Pious Custom among some to bow the
 "Knee and Worship, whenever they hear those
 "Words of St. *John*, The Word was made Flesh:
 "And we cannot, nor ought not to say, they
 "Worship the bare VVords, but the Person si-
 gnify'd thereby. *Loc. Com. Class. 4. c. 10. n. 50.*

If it be Lawful, and a Pious Custom to bow
 the Knee, and do Reverence to Christ, at the
 hearing of the Name *Logos*, or VVord, which is one
 of the Names of Christ: Is it not altogether as

Law-

Lawful and Pious to do the same thing at the hearing of another of his Names, provided the Reverence be not done to the Name it self, but to the Person whose Name it is? *Peter Martyr*, no doubt, would have said as much of the one as the other, had his Argument led him to it: But he brings his Instance only to Justify Kneeling at the Eucharist, of which I have spoken more fully before in its proper Place.

But some ask us, Why the Church enjoyns Bowing at the Name of Jesus, and not as well at the Name of Christ, or God, or the Holy-Ghost, &c. To which I answer, If there were no other Reason to be given for this, but only the Custom of the Church of God, that were sufficient in this Case: But if we look to the first Rise and Original of the Custom, a much more Rational Account may be given of the reason of this Difference, which was this: The Name Jesus was become a Name of Reproach among the *Jews*; they always Blasphem'd and Revil'd him by this Name, terming him, by way of Reproach, Jesus the Magician, and Jesus the Impostor; which Terms of Infamy and Disgrace they endeavour'd to fasten on him, and propagate, not only in *Judea*, but over all the World: For *Justin Martyr* tells us in his Dialogue with *Trypho*, that immediately after our Saviour's Death, they sent forth their Apostles, or Emissaries from *Jerusalem*, to all the Synagogues in the World, to tell them, there was a certain Impious, Lawless Sect risen up under one Jesus, a *Galilean* Impostor. So that the Name Jesus was become a Name of Infamy among the *Jews*; whereas the Name of *Messias*, or Christ, and God, and Holy-Ghost, were always Names of Respect and Honour among them. For this Reason, the Church of Christ, to do a peculiar Honour to their Lord, took up this decent

Custom of expressing their Respect to him, at the mention of that very Name, by which the *Jews* Blasphem'd, and Revil'd him; to shew that that *Jesus*, whom they Hated and Reproach'd, was Honour'd by them as their Lord and Christ.

Now if this was the Original of this Custom, as *Zaneby*, * and some other Learned Persons own it to be; and the Testimony I have cited out of *Justin Martyr* makes it very probable; then it must be confess'd to have been very Pious in its first Rise: And unless some mighty Superstition has crept into it by Tract of Time, it cannot now be Condemn'd as Sinful. What Corruption may happen in the Practice of Private Persons, I know not: If any Worship the Name it self, or bow the Knee without Devotion to Christ in their Hearts, they must answer for their own Faults; the Church gives no Encouragement to any such Superstition, or heartless Devotion: What she requires is, "That Men should testify by this outward Gesture their Inward Devotion, and due Acknowledgment, that the Lord *Jesus Christ*, the true Eternal Son of God, is the only Saviour of the World, in whom alone all the Mercies, Graces, and Promises of God to Mankind, for this Life, and the Life to come, are fully and wholly compris'd, as the Canon words it. Which thing the *Jews* continue still to deny, and not only deny, but Curse and Blaspheme *Jesus of Nazareth* to this very Day, in their Ritual Books, and *Talmudical* Writings, as *Sixtus Senensis*, and *Grotius*, † and other Learned Persons, who are acquainted with them, inform us.

* *Grot. in Luc. 8. 11. Orbe Levit. Rabbim. p. 79. Sixt. Senensis Biblioth. Lib. 1. p. 119. Ut quidem crederet in quidam *Jesus Nazareni*.
 † *mosiu**

Where then is the harm to express our Re-
verence to Christ, at the mention of that Name,
which the *Jews* still continue to Hate and Blas-
pheme? *Zanoby* says, "It was at first *Consuetudo*
" *non improbanda*, a Laudable Custom, and not to
" be dislik'd, as us'd against the *Jews*, *Arians*,
" and other Hereticks; but afterwards it dege-
" nerated into Superstition, as many other things
" did, which were Religiously and Piously Or-
" dain'd. But if it may be freed from all Su-
perstition, then the Use of it may be Laudable
still. And so *Sculretus* prudently determines the
matter, saying, "If it be done with Devotion
" of Mind, it is Commendable; but if otherwise,
" Blame-worthy.

Idea Concion. in Esai. 45. 23. Si cum animi devo-
tione id fiat, laudandum; sin autem, vituperandum.

There are some other Prescriptions in this same
Canon, against which some take Exceptions, such
as the Injunction to be Uncover'd all the time of
Divine Service, and Kneeling at the Confession
and Litany, and other Prayers, and standing up
at the Belief, Gospel, &c. But of these I have
spoken in the former Book, and therefore need
not here repeat them. See *Book 3. c. 9. and 11.*

For the same reason I omit the Exceptions
which are made against the 21st Canon, which
obligeth every Parishioner to receive the Commu-
nion three times a Year, and the Minister to de-
liver both the Bread and Wine to every Commu-
nicant severally. For of these I have spoken be-
fore in treating of the Communion.

The 24th and 25th Canons speak of Habits, Sur-
plice, Hoods, Copes, &c. But I have already dis-
patch'd Mr. *Baxter's* Arguments about them, in
treating of that Rubrick in the Common-Prayer,
which says all Ornaments shall be in Use, which

were appointed in the 2d Year of the Reign of King Edward VI. See Book 3. c. 7.

The 26th Canon ought not to be omitted, not because I find any Objections against it, but because it is so plain a Disproof of the confident and ignorant Pretence of some, who say our Church allows no ordinary Exercise of Discipline to Private Ministers, when yet the very express Words of this Canon are, " That no Minister shall in any wise admit to the Receiving of the Holy Communion, any of his Cure or Flock who are openly known to live in Sin notorious, without Repentance, nor any who have maliciously and openly contended with their Neighbours, until they shall be reconcil'd. Nor any Church-wardens, &c. who break their Oaths in refusing to Present such Enormities, and Publick Offences as they know themselves to be committed in their Parishes. This is agreeable to the Rubrick in the Communion-Office, which Authorizes the Minister to Repel Notorious and open Evil Livers from the Lord's Table; which is not to be understood with that Restriction which some put upon it, as if it meant only Persons formally and judicially Excommunicated, or notorious in Law, but all such Persons whom the Minister certainly knows to be guilty of any publick Scandalous Crimes, in which they persist without Repentance; as Learned Persons well expound it.

See Bishop Stillingfleet's *Unreasonableness of Separation*. Part 3. n. 15. p. 275. And Dr. Sherlock's *Defence of Stilling.* p. 103.

C H A P. IX.

Of the 27th Canon, which forbids Schismatics to be admitted to Communion : The 28th Canon, which denies Communion to Strangers : The 29th, which forbids Fathers to be Godfathers for their own Children : The 30th, which explains the Use of the Cross in Baptism. 36th, which requires Subscription of Ministers ; 38th, which Censures Revolters after Subscription.

ALL these Canons, except the last, have been consider'd before. The 27th, which forbids Schismatics to be admitted to the Communion, unless they make Protestation of Repentance ; and the 28th, which remits Strangers back to their own Parish to receive the Communion there, have been spoken to in the first Book, Chap. 6. where I treat of Occasional Communion. The 29th, which forbids Fathers to be Sole Sponsors for their own Children, is Justify'd also before, *Book 2. c. 20.* where I Discourse of the use of Sponsors in the *French Church*. The 30th, which explains the Use of the Sign of the Cross in Baptism, is treated of in the same Book, Chap. 17. The 36th, which requires Subscription of Ministers, is handled at large, *Book 1. c. 3.* where I treat of Subscription in general, and *Book 2. c. 1.* which treats of Subscription to the Articles. And *Book 3. c. 1st, 2d, and 3d,* which handle the business of Assent and Consent, and the Use of the Forms prescrib'd in the Book of Common-Prayer. And what concerns Subscription to the Book of Ordering Bishops, Priests and Deacons, has been consider'd already in this Book, c. 5. in speaking of the 8th Canon. The only Canon therefore which I shall say any thing

thing farther of in this Chapter, is the 38th, which Censures Revolters after Subscription, in this manner, " If any Minister, after he hath once subscribed to the said three Articles, shall omit to use the Form of Prayer, or any of the Orders or Ceremonies prescrib'd in the Communion-Book, let him be Suspended: And if after a Month he do not Reform, and Submit himself, let him be Excommunicated: And then if he shall not submit himself within the space of another Month, let him be Depos'd from the Ministry.

" Mr. B. says, this is Excommunicating Men for Repenting of Sin, and such an Abuse of Excommunication, as that our Saviour speaks of, *They shall cast out your Names as Evil Doers, &c. Engl. Engl. Non-con. c. 31.*

Let us try whether the French Church does not abuse Excommunication after the same manner, to use his Phrase about it. There is a Canon in their Book of Discipline, which I have often had occasion to recite, and must here make use of it once more, which says, " A Pastor or Elder breaking the Church's Union, stirring up Contention about any Point of Doctrine, or of the Discipline which he had subscrib'd, or about the Form of Catechizing, or Administration of the Sacraments, or of our Common-Prayers, and Celebration of Marriage, and not Conforming to the Determination of the *Classes*, he shall be then Suspended from his Office, and be farther Prosecuted by the Provincial, or National Synod. *Disciplin. cap. 5. Art. 32.*

Now this I take to be exactly the same with our Canon. Revolters after Subscription are to be Suspended by the *Classes*; and if upon that they do not Reform, and Submit themselves, they are to be farther Prosecuted by the Provincial, or National

onal Synod. And what can that farther Prosecution be, but Deposition or Excommunication? And if the Synod Excommunicate them, every Minister in *France* is Bound by his Oath of Canonical Obedience, to Publish the Excommunication, if he be requir'd. So that if our Canon deserves those hard Names, which Mr. B. gives it, when he says, It obliges us to Excommunicate Men only for Repenting of Sin, meaning their Subscription; I cannot see how the *French* Discipline will be clear'd, or their Rules escape the same Imputation.

But besides this Canon, they have many Rules of the like nature. In the same Book of Discipline, *Cap. 1. Art. 47.* "Among other Crimes for which a Minister may be Depos'd, Rejecting of the Counsels of the Consistory is one, and Schism another, and Rebellion against the Discipline of the Church a third. It seems, if after Admonition and Suspension, they do not Conform to the Order of the Church, then they are to be Depos'd.

The Synod of *Alex.* 1620. *Cap. 10. Art. 22.* speaking of Rebels against the Discipline of the Church, says, "Classes, Consistories, and Synods shall inflict upon them the heaviest Censure of Excommunication.

The Synod of *Montauban*, 1594. *cap. 4. Art. 19.* says, "Ministers shall make no Alteration in the Forms of Publick Prayers, and Administration of the Sacraments, the whole having been Prudently and Piously Ordain'd, and for the most part in plain and expresse Terms of Holy Scripture.

Now compare these Canons together, and see what they amount to. Ministers must make no Alteration in the Forms of Publick Prayers, &c. If they do, they are liable to be Suspended; if after that, they persist Obdurate, they are to be deem'd

deem'd Rebels against the Discipline of the Church, and to be proceeded against as such by Deposition or Excommunication.

They have other Canons which Suspend Men for transgressing their Rules about Preaching, one or two of which it will not be amiss here to mention. The Book of Discipline, *Cap. 1. Art. 12.* gives these Directions to Preachers: "They shall never
 " Preach without having for Foundation of their
 " Discourse, a Text of Holy Scripture.---- They
 " shall forbear all needless Enlargements, all
 " superfluous heaping up of Scripture-Quotations,
 " and vain recitals of various and different Expositions. They shall very rarely alledge the
 " Writings of the Fathers, nor at any time Profane Histories and Authors; that so they may
 " reserve unto the Scripture entirely, its own
 " Authority. Moreover, they shall not handle any Doctrine in a Scholastick way of Disputation, nor with a mixture of Languages. ----
 " And that this Canon may be more carefully observed, Consistories, Classes, and Synods shall
 " put to their helping Hand. And what they mean by their helping Hand, is explain'd in the Synod of Gap, 1603. *Cap. 3. Art. 4.* Which orders them to Suspend all that observe not the fore-said Rules.
 " All Provincial Synods, Classes, and Consistories,
 " are enjoyn'd, as they would avoid the greatest
 " Censures, to have a strict Eye over such who act
 " contrary to the eleventh Article of the first Chapter of our Discipline, and to Suspend them from the Ministry. And they also shall be liable to the same Censure, who leaving the true and genuine
 " Sense of Scripture Expounded by it self, do
 " rather pitch upon the Glosses of Fathers, and
 " School-men, and launch out into Allegories;
 " Larding their Sermons with Philosophical Discourses, quoting the Fathers, and bringing their
 " Books

“ Books with them into the Pulpit; and they also
 “ who in time of Lent, or on such noted Seasons,
 “ do chuse the self-same Texts with the Popish
 “ Preachers.

Here it is plain, that all who transgress these Rules about Preaching are to be Suspended; and then if they Rebel against the Discipline of the Church, or reject the Counsels of the Consistory, by that Rule of the Synod of *Alex.* and Book of Discipline, *Chap. i. Art. 47.* they are to be Deposed and Censured with Excommunication. I know not what Mr. *Baxter* would have thought or said of these Canons, or how far he would have comply'd with them, either in his own Preaching, or Censuring Transgressors: But I am sure, after all his Tragical Out-cries against the Canon of the Church of *England*, there is nothing in it, but what is fully justified by these Rules of Discipline in the Reformed Church of *France*.

CH A P. X.

Of the 49th Canon, which forbids Ministers, who are not Licensed Preachers, to Expound the Scripture, &c. That the same thing in Effect, is done in the Church of *France*.

THE Words of this Canon are, “ No Person
 “ for whatsoever not Examined and Appro-
 “ ved by the Bishop of the Diocess, or not Licensed
 “ for a Sufficient or convenient Preacher, shall
 “ take upon him to Expound in his own Cure or
 “ elsewhere, any Scripture or Matter of Doctrine,
 “ but shall only study to Read plainly and aptly
 “ (without glossing or adding) the Homilies already
 “ set forth, or hereafter to be published by Lawful
 “ Authority, for the Confirmation of the true Faith,
 “ and

“ and for the good Instruction and Edification of
 “ the People. *about no to want to smit in ow*

Mr. Baxter is very angry with this Canon, and
 after his usual manner, says, “ It binds us to Sa-
 “ crilege, Perfidiousness, and uncharitable Inhuma-
 “ nity. 1. Men are at once made Christ's Ministers
 “ and forbid to exercise that which they are Or-
 “ dain'd to. 2. We are laid under the heinous
 “ guilt of breaking our Vow, when they have en-
 “ gaged us to make it; and of betraying Mens
 “ Souls, by omitting a vowed Duty. 3. We are
 “ forbidden that which is the Duty of every Lay-
 “ Christian that is able, as if they would suppress
 “ Religion and Charity it self. *and in this, merit*
 This is all the Charity Mr. Baxter had for the Re-
 ligion of the English Church-men! I will first shew
 what was the Practice of the French Church in this
 Matter, and then examine his Reasons against the
 English Canon. *about to shew*

As to the Case of the French Church, I observe
 that they lay under the same unfortunate Necessity
 for many Years after the Reformation, that the En-
 glish Church did; that is, that in many Parts of the
 Kingdom they could not have their Churches sup-
 plied by fit and able Preachers, who could Compose
 Sermons of their own for the use of the People;
 but for want of such, they were forc'd to appoint
 Calvin's Homilies upon Job to be read publickly in
 the Churches. And Beza says this was done with
 very great Benefit to such Churches as could not be
 better supplied. *Beza Pref. in Calvin. Homil. in Job.*
Ludovicus Capellus considers this Matter particu-
 larly, and his Resolution is this: “ That Postils,
 “ Homilies, and such other set Forms of Preach-
 “ ing, are to be allow'd as little in the use of the
 “ Church as may be; not because they are abso-
 “ lutely and simply unlawful, or wholly to be prohib-
 “ ited, but because they would be an occasion of
 “ Storr

" Sloth and Idleness, and breed Ignorance in Pa-
 " stors. Yet forasmuch as in all Places, especially
 " in Country-Villages and Hamlets, in so great a
 " Number and Multitude of Country-Churches, it
 " would be no easie matter to procure so many
 " Learned and Able Ministers, that could of them-
 " selves continually make new Sermons for the E-
 " dification of the People, as their Occasions and
 " Necessities should require, it is much better that
 " they should Read and Preach to the People either
 " Dominical Possils, or whole Homilies composed
 " by Learned and Pious Men, by the Publick Au-
 " thority of the Church, rather than say nothing
 " at all. To confirm this his Opinion and Judg-
 " ment, he alledges the Authority and Practice of the
 " Church of England. " This, says he, was heretofore
 " done in England, when the Reformation was first
 " begun there; together with the Liturgy, a great
 " Volume of Homilies was Composed, which were
 " Read to the People on every Lord's-day and Ho-
 " ly-day, by such Pastors as could not make Sermons
 " of their own. And Histories tell us, that the same
 " thing was anciently done in France by Charles the
 " Great, at whose Command, his Master *Alcuin* is
 " said to have Composed a Set of Homilies, which
 " were read in order to the People on all Sundays
 " and Holy-days, the Year round. And who knows
 " not, that in all the Eastern, Southern, and Northern
 " Parts of the World out of Europe, in Asia and A-
 " frica, there are scarce any Pastors among the Chri-
 " stians there at this Day, that can Preach to the
 " People Sermons of their own Composing? And
 " is it not better they should Preach Sermons of
 " other Men's Composing than none at all? Thus
 " far *Capellus*, in his Disputation about Litur-
 " gies, Part 3. n. 9, 10. among the *Theses Solomonian-*

We see the Case of the *French* and *English* Church was the same: It was not Choice but Necessity that led them both to take the best Measures that they could; and the *French* Writers are so far from condemning the *English* Church with Mr. *Baxter*, that they make use of her Authority to justify their own Church's Practice, in appointing Homilies to be read to the People in such Places, where the Pastors had not sufficient Ability and Skill to Preach Sermons of their own Composing. And I have shew'd elsewhere * that the *Dutch* Churches

* See Book 2, did the same, in appointing *Bullinger's* Decads to be read instead of Sermons, from the beginning of the Reformation.

Let us now hear Mr. *Baxter's* Arguments against our Church's Canon, and consider what they amount to. 1. He says, "Men are at once made *Christ's* Ministers, and forbid to Exercise that which they are Ordain'd to. But are any Ordain'd to Preach Sermons of their own Composing, whether they be able to compose them or no? Suppose Ordination be a Vow and Dedication to the Sacred Office, as both he and we say it is: Does the Office consist altogether in preaching Sermons of the Minister's own making? What then becomes of all the Churches of the *East*, *South*, and *North* in *Asia* and *Africa*, where *Capellus* tells us the Ministers are not able to preach Sermons of their own, but only Homilies, to the People? Are such Ministers guilty of breach of Vow? Or is there no performance of the Sacred Office among them? Were all those *French* and *Dutch* Churches also without the Sacred Office of Preaching, who had no other Sermons but *Calvin's* Homilies, or *Bullinger's* Decads read to them? Why is not this Preaching the Word of God to the People, as well when these Sermons are read out of a printed Book, as when they were first

first spoken by *Bullinger* or *Calvin*, provided it be done by a Publick Minister regularly appointed to perform Divine Service? The contrary Notion which *Mr. Baxter* advances, is so absurd in it self, and so great a Reproach to half the Christian World (Churches that *Mr. Baxter* upon other Occasions expresses a great value for, and often Appeals to them) That in Compliment to them he might have dropp'd this Argument, though he had no Respect for the Church of England.

- But he says, "this Canon lays us under the heinous guilt of breaking our Vow, when the Church has engaged us to make it, and of betraying Men's Souls, by omitting a Vow & Duty. This will be best understood by considering the Minister's Promise at his Ordination, which is the Covenant and Vow he talks so much of. For if there be nothing in our Ordination promise, but what is consistent with this Canon, and agreeable to the Practice of all other Churches, then his whole Argument falls to the Ground.

- Now the Covenant made at Ordination is, I think, the same that is made in other Churches. In our Form, it runs thus: "Q. Are you determin'd out of the Scriptures to Instruct the People committed to your Charge? *Ans.* I have so determin'd by God's Grace. *Quest.* Will you give your Faithful Diligence always, so to Minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, &c. that you may reach the People committed to your Care and Charge, with all diligence to keep and observe the same? *Ans.* I will so do by the help of the Lord. *Quest.* Will you be ready with all faithful Diligence to banish and drive away all Erroneous and Strange Doctrines contrary to God's Word, and to use both Publick and Private Monitions and Exhortations, as well to the Sick, as to the Whole within your

" your Cure, as Need shall require, and Occasion shall be given? *Ans.* I will, the Lord being my Helper.

Mr. Baxter breaks out into a very Indecent and Unmannerly Passion upon this, saying, " Is it not Treachery to draw Men into all these Vows, and then to command them never to Preach, or Expound any Doctrine, &c. Doth it not come next to an Atheistical Prohibition of Religion? I will not Answer Railing with Railing, but ask a few more pertinent and reasonable Questions. 1. Whether this Vow obliges Men to Preach the Gospel precisely after one and the same way? 2. Whether Reading the Scriptures and Homilies be not Preaching God's Word to the People? and if a Man who is not able to do more, do this carefully and diligently, does he not discharge his Ordination-Vow to the best of his Power? If any Man say, No; Then let him Answer for the Practice of the French Church. 3. Whether all Preachers, notwithstanding their Ordination-Vow, be not under some certain Rules and Limitations of Ecclesiastical Laws and Discipline, as to the particular Exercise of their Function? I am sure they are in the French Church; for I have prov'd before in the very last Chapter, that they are limited to a precise Form and Method in their Preaching, which they may not transgress under pain of Suspension, Deposition and Excommunication. They must also keep to their own Parish-Churches, and not Roave about and Preach where they please. " Ministers shall not be Vagrants, says their Book of Discipline, (*Chap. I. Art. 24.*) nor have liberty to Intrude themselves of their own Authority into any place which best pleaseth them. And if they do, they are liable to be deposed. Now this I think is to tie Men up to some Rules and Orders in Preaching, which unless they observe, they may not Preach at all, notwithstanding

standing their Covenant and Vow at Ordination.
4. I ask whether all Preachers be not obliged to Conform to those Rules and Orders of any Church, which they themselves have Subscribed and promised to Observe in Preaching, Praying, Administering the Sacraments, &c. And 5. If they do not Conform to them, whether they may not lawfully be Suspended or Deposed, as well for their Non-conformity to such Rules, as for Preaching Heretical Doctrine. 6. Whether if they be Silenced or Deposed by Legal Authority for such Non-conformity, they ought not to submit, and leave off Preaching (till Licensed by the same Authority again) notwithstanding their Vow at Ordination? If any Man says, No, to all these Questions, as Mr. Baxter must do, by his Principles, and thinks there is a Necessity laid upon him to Preach the Gospel against all Rules and Orders of the Church, that would put any Restraint upon him: then I desire him to Answer and Account for the Discipline and Practice of the *French* Church, which obliges all her Ministers to Subscribe to her Rule about Preaching, Praying, Administering the Sacraments, and all other Points of her Discipline; and if they do not Conform to those Rules, she Suspends and Deposes them; and then if they Rebel against her Discipline, and Preach when Silenced, she makes them liable to the heaviest Censure of Excommunication, as I have proved before beyond all possibility of Contradiction.

The Result of all is this: Either Men may be under some Limitations as to Preaching, notwithstanding their Ordination Vow; or else the *French* Church Sins grievously in laying so many Limitations upon her Ministers, as to the Exercise of their Gifts and Talents, after she has Ordained them: To use Mr. Baxter's Phrase, she Treachingly draws Men into Vows to Preach, and when she has done that, commands them not to Preach. But if this be an un-

just Character of the French Church, it is no less a
 Slander of the Church of England. What Mr. Baxter
 urges as a farther Argument, is still a greater Calumny. He says, this Canon
 forbids that which is the Duty of every Lay
 Christian that is able, as if they would suppress
 Religion and Charity it self. I wonder where
 Mr. Baxter's Charity was when he uttered this. As
 if it were the Duty of every Lay-Christian to com-
 pose Sermons, and Preach them publicly to the
 People. The Canon forbids not private Instructions
 to any Persons, whether Licensed Preachers or not
 Licensed; but only confines such as are not thought
 sufficiently Qualified to compose Sermons of their
 own, to Preach only the Scriptures, and Homilies
 set forth by Authority for the Instruction of the
 People. And the same things which Necessity re-
 quire, it was done in the Church of France.
 But what a Bristle is that which must be for-
 bidden to teach the people in the Church? If he
 means by it Teaching and Preaching of Scripture or
 Homilies, or other public Forms composed by the
 Church; then it is false, that any Priest is forbidden
 to teach the People in the Church: but if he meant
 the preaching is Teaching the People besides Preach-
 ing Sermons of the Minister's own Composing;
 I have already prov'd that to be absurd, and con-
 trary to the Sense of the French Church, which
 in cases of Necessity allows such Priests as on-
 ly read Homilies, and yet does not think she for-
 bids them to Teach the People.
 But if Reading the Scripture and Homilies
 will qualify Men for the Priesthood, then one
 may be a Priest, that knows no more than an
 Idoler, or Atheist; and if Reading will qua-
 lify Men for a Benefice, many will study for
 no more, and the People will value them accor-
 dingly. Suppose this were true, would it not be

as true in France as England? But how does it appear that a Man as Ignorant as an Atheist, or an Infidel, may be Ordain'd a Priest? Mr. B. could not be Ignorant that our Rules admit of no such, if they be profess'd Atheists or Infidels: And if they be secret ones, they may have more knowledge than will qualify them to be made Priests, and they may perhaps be made Priests too, and no Church know it, or be able to help it. There will be *Julians* and *Judas's* in all Communions, after all the Care that is taken to prevent them. But if Reading will qualify Men for a Benefice, many will study for no more, and the People will value them accordingly. What is this to the Purpose? Our Church never allows of bare Readers but only in cases of Necessity, as all other Churches must, when they can have no better. This, God be thank'd, is not our present Case, and therefore there is no such danger of an Idle and Ignorant Clergy now: For whilst the Church is supply'd with a sufficient number of able Preachers, Men must study for a little more than Reading, or else the Benefices will hardly fall to their Share. And so Mr. B.'s fear of the Contempt of the Clergy upon that account, is answer'd.

6. But the grand Objection is yet behind, for the sake of which all the rest were made. He says, "This Canon makes the Ministry Arbitrary to the Bishop's Will. He may bind us to the Office, and when he hath done, keep us from it. As many are kept from it by the new Act of Uniformity, who are deny'd Licences without new Professions, &c. And heretofore such Excellent Men as the World is not worthy of, *Ames, Bayn, Parker, Hildersham, Dod, &c.* have been forbidden to Preach."

Now the Summ of this Charge amounts only to this; That the Bishops are Arbitrary Men, because they act according to Law and Canon. I had thought Arbitrary Power had signify'd a quite different thing, and that it was impossible for Men to be Arbitrary, so long as they were ty'd to act by Rules; as I am sure our Bishops are, in granting Licences, and such other things. If Men be qualified for Licences by the Law, the Bishop cannot deny them; But if they be not, it is not the Bishop's Arbitrary Will, but the Law that denies them. And this is the Case of Non-conformists; It is not the Will of the Bishop, but the Law that denies them Licences. And the same Law denies them Licences in *France*; as appears from the Case of *Morelly*, and *Mr. Wells*, and what I have discours'd in the fore-going Chapter, and other places * of this Book. So that if Men were never so Excellent in other respects, if they would not conform to the Laws and Discipline of *France*; Classes and Synods had as much Arbitrary Power (if we must needs call it so) to deny them Licences, or take them away by Silencing, or Deposing them, as any Bishops in *England* have. And Ministers there did not presume to think this Power unlawful, or that they might Lawfully act against it. Yea, I must add, that those Excellent Men *Mr. B.* speaks of, were of the same Opinion: They had this one excellent Quality (which, tho he did not think fit to mention, yet to their Praise be it spoken) that when they were Silenc'd for their Non-conformity, they did not think themselves oblig'd by their Ordination-Covenant to set up Separate Meetings, or Preach against the Rules of the Church, and Will of their Superiors. Three of the five *Mr. B.* mentions, I am sure were of this Opinion. *Parker* wrote against the Separati-

* See Book 1. c. 5. and Book 4. c. 3.

on, and wish'd it had never been made. *Utinam, O utinam, nata nunquam fuisset* are his Words about it. *De Politeia Eccles. Lib. 1. c. 14. n. 1.*

Hildersham was four times Silent'd during the Reigns of Q. Elizabeth, K. James I. and K. Charles I. Yet it does not appear by his Printed Lectures, that he ever took upon him to Preach in the Intervals.

See G. G. *History of the Church of Great Britain*, p. 302. and *Hildersham Lectur. on 31 Psal.*

Mr. Dod refus'd to Preach, when depriv'd for refusal of Subscription in the third Year of K. James. And to a certain Minister, urging him with Mr. B's Argument from the Ordination-Vow, "That he was a Minister not of Man, but of Jesus Christ; he reply'd, 'tis true, he was a Minister of Jesus Christ, but by Man, and not from Christ, as the Apostles only were; and therefore if by the Laws of Man he was Prohibited Preaching, he ought to obey: And never did Preach till his Patron, Mr. Knightly, procur'd him a Licence from Arch-Bishop Abbot. See Sir Hen. Felton's *Vesface to Bishop Morton of Episcopacy*. p. 47.

This was not according to Mr. B's Principle, who reckons Preaching without a Licence so necessary a Duty, by reason of the Ordination-Vow; that not to Preach when Silent'd by Authority, is no less a Sin with him than breach of Covenant, and omitting a vow'd Duty. These old Non-conformists were of another Opinion; and if the Principles and Practice of the present Nonconformists be more agreeable to Mr. B's Notion, yet they may consider that they differ as much from the Principles of these Excellent Men, as they do from the Rules of the French Church and the Church of England.

Now I hope I have satisfy'd all Mr. B's Objections against this Canon, which restrains Or-
dain'd

dain'd Ministers from Preaching without a Licence, in some certain Cases, when the Law requires it; having made it appear, that there is nothing singular in our Church's Practice, nor any Objection against it, but what is equally levell'd at the Rules and Discipline of the Reformed Church of France.

CH. A. P. XI.

Of the 55th Canon which speaks of Prayer before Sermons: And the 57th, which forbids Persons to go for Baptism and the Communion from their own Parish-Churches because their own Minister is not a Preacher.

THE 55th Canon I had not here mention'd, but only to justify the common Practice of our Ministers in using a Form of Prayer before Sermon, different from any enjoy'd in the Common-Prayer-Book. Mr. B. in his *Engl. Non-confor.* c. 8. p. 43. charges all Ministers with breach of Covenant, "Because having Subscrib'd, that they will use in Publick Prayer the Forms prescribed in the Book of Common Prayer, and no other, they yet do in the Pulpits before Sermons, use other Forms." As if the Subscription of the 36th Canon could not in common Sense be understood any otherwise, but so as to clash and interfere with the 55th. When yet it is plain enough to any Candid and Ingenious Reader, that they speak of different things, which may very well consist with one another. The 6th Canon speaks of such Offices, for which there are Forms prescribed in the Book of Common Prayer, and the meaning of Subscription is, That for such Offices as the Common-Prayer-Book specifies, and there are Forms there

there prescribed, the Minister will use those Forms, and no other. But it does not mean (as Mr. B. disingenuously strains it) that in other Offices, for which there is no Form there, the Minister shall use no Form at all, though otherwise permitted or enjoyn'd, as this Office of Praying before Sermon is by the 55th Canon. The Canons are to be understood according to the Subject Matter they treat of, and limited to that, and then there is no Contradiction between them. Otherwise the French Church, and all other Churches which have stinted Liturgies, would be guilty of breach of Covenant as well as the Church of England. But of this I have spoken enough before. Book 3. c. 1. s. 1. and 2.

Here I only observe farther, that the 55th Canon does not confine Ministers precisely to a Form, but leaves them at Liberty, either to use that Form, or one to the same effect. And therefore if there be some little difference in the Ministers Practice, if some use these very Words here set down in the Canon, and others vary a little from them; neither the one, nor the other are to be censur'd, for a modest use of that Liberty which the Canon allows them. Which I say, lest any should condemn the one as Formalists, and the other as Non-conformists. The next Canon against which Mr. B. has any thing to say, is the 57th. Which says, the Sacraments are not to be refus'd at the Hands of unpreaching Ministers. But the Reason of making this Canon, does sufficiently vindicate it from all his Exceptions, which are only a Repetition of some things already answer'd in the former Chapter. The Reason of the Canon is assign'd in the Canon it self. "Whereas divers Persons, seduc'd by False Teachers, do refuse to have their Children Baptiz'd by a Minister that is no Preacher; and to Receive the Holy Communion at his Hands in the same respect,

as

As though the Virtue of those Sacraments did
 depend upon his Ability to Preach: Forasmuch
 as the Doctrine both of Baptism and the Lord's-
 Supper is so sufficiently set down in the Book of
 Common-Prayer to be us'd at the Administra-
 tion of the said Sacraments, as nothing can
 be added unto it that is material or necessary:
 We do require and charge every such Person
 seduc'd as aforesaid, to Reform that their Wil-
 fullness, and to submit to the Order of the
 Church in that behalf; both the said Sacraments
 being equally Effectual, whether they be Mi-
 nister'd by a Minister that is no Preacher, or
 one that is a Preacher. Upon this Ground, the
 Canon ordereth Obstinate Offenders in this kind
 to be Prosecuted, suspended, and Excommunicated,
 if they do not amend; and requires Ministers
 not to receive any such to the Communion,
 which are not of his own Parish, nor Baptize
 their Children, thereby strengthening them in
 their said Errors, under pain of Suspension.
 This plainly shews, that this Canon was only
 design'd to prevent a growing Error, which Mr.
 B cannot deny to be an Error. But he thinks,
 notwithstanding, all Men ought to be allow'd
 the Liberty to choose better Pastors than Ig-
 norant Readers, as their Need, and God's Law
 oblige them; and then 'tis their Duty to Com-
 municate with him whom they take for their
 Pastor. *Engl. Non-con. c. 32.*
 Let us try whether this be agreeable to the
 French Discipline; and in order to it, canvass
 article their Doctrine and Sentiments upon these
 three Points. 1. Whether it be Lawful for the
 People to leave their own Ministers, whom their
 Superiours set over them, and take others for their
 Pastors, whom they shall think fit to choose for their
 greater Edification? 2. Whether he who refuses

the

the Sacraments from the Hands of an unpreaching Minister, because he is such, be justly liable to Censure? 3. Whether that Minister, who Encourages Men in either of those Practices, be not worthy of Suspension?

For the first Point, it is plainly determin'd by their Discipline, which, as it allows the People no hand in choosing their Pastors, as I have evidently prov'd before; * so neither does it permit them to leave their own Parish-Church and Minister, and Assemble themselves constantly with any other. "The Faithful (says their Book of Discipline. *Cap. 12. Art. 13.*) that make a Trade of hearing the Word of God in one Church, and of Receiving the Sacraments in another, shall be Censur'd, and by the Advice of the *Classes*, or Provincial Synod, they shall be appointed to joyn themselves unto that Church which is nearest, and most convenient for them. This I presume, means their own Parish-Church.

Another Canon says, "Ministers shall not receive the Members of any other Churches to the Lord's-Supper, without a sufficient Attestation produc'd by them, under the Hands of their Pastors or Elders, if it may be had. Synod of Paris, 1565. *Cap. 12. Art. 26.*

A third Canon says, "Synods and Classes shall consult how to fix the Limits and Extent of that Church, wherein a Minister shall exercise his ordinary Calling. Synod of Rothel, 1581. *Cap. 3. Art. 18. Book of Discipline. Cap. 5. Art. 13.*

It seems they had Parish-Bounds, as well as we: And it belong'd to Classes and Synods to fix them, and choose Ministers for them; and they had Power to Confine both Ministers and People to their own Parish-Church, and would not suffer any Man to forsake his own Pastor, and choose a better for him-

himself, and Communicate ordinarily with such a Pastor in prejudice of that Pastor whom they had appointed. All this is as evident from these Canons, as the Sun at Noon-day.

2. Hence it follows also, that where Reading Ministers were allow'd, Men might not leave them, and go to other Parishes for Baptism, or the Lord's Supper, on Pretence that such Ministers were not qualify'd to Administer the Sacraments; because they read *Calvin's Homilies* instead of Preaching Sermons of their own Composing. For the Canons make no Exceptions of Parishes which had only such Readers, and consequently confin'd the People to Receive the Sacraments from them, as well as others.

Besides, their Writers tell us, that a Sermon of the Minister's own Composing is not necessary to be Preach'd at the Administration of the Sacraments, it was sufficient to read that Homily, or Discourse about Baptism, or the Lord's Supper, which is set down in their Liturgy, in a certain Form of Words, which the Minister was bound to use, containing an Explication of the Nature of each Sacrament, and the Words of Institution, &c. which therefore they call'd *Verbum Consecrationis* & *prædicatum*, The Word Preach'd; and made it Essential to the Sacraments, and a necessary part of their Consecration. For Prayer, together with this Repetition of the Words of Institution, declaring the Nature and Use of the Sacraments, makes up their Form of Consecration, as it does ours. But the Minister's Sermon before the Sacraments might be made, or let alone, without any Detriment to the Sacraments themselves; or Omission of any thing Material and Necessary to their Administration. As *Chomius* Answers *Bellarmin*, who pretended to say, That Protestants made a Minister's Sermon Necessary to the right Administration

stration of the Sacraments : He tells him this is false, for they distinguish'd between the Minister's Sermon, and the *Verbum Concionatorium* & *Consecratorium*, that is, the Form of Consecration in their Liturgies. The one was us'd, *Non propter Essentiam Sacramenti, sed propter Ordinem Ecclesiæ*, not because it was of the Essence of the Sacrament, but because it was an Order of the Church, &c. But the other did properly belong to the Sacraments, and was so Essential to them, that they were not, or could not be Sacraments without it.

Chamier, Tom. 4. de Sacram. Lib. 1. c. 15. n. 15. Mitte ergo Concionem : a qua prorsus distinctæ sunt Liturgie ; in quibus vere continentur verbum illud Consecratorium simul & Concionatorium, proprie pertinent ad Sacramenta. Quod nos quidem tam Essentiale statuimus, ut sine eo nulla omnino esse, aut esse posse Sacramenta certissimi sumus.

This is agreeable to the Doctrine of our Canon, That all things Material, Necessary, and Essential to the Sacraments, are contain'd in our Forms of Administration, and therefore the Sacraments may be rightly and duly Administr'd by those Forms, by a Minister who makes no other Sermon, but only that which those Forms contain, read audibly and reverently to the People. This is what the French call *Verbum Sacramentale Prædicatum*, in Opposition to the Popish Muttering of the Words of Consecration.

But Mr. B. says, " If meer Reading will make a Pastor, then all this may be done by a Woman, or a Boy of Twelve Years of Age, who can Read as well as such a Pastor. This may be agreeable to Mr. B's Principles, who, in another place, reckons the Sacraments Valid, tho Minister'd by such a Boy as *Arbanasius* was : but it is not according to the Principles either of the French or English Church, who require not only Reading,

but

But a Solemn Ordination, or Vocation, and Mission of Ministers, to qualify them to Administer the Sacraments; and they never grant this Commission to Women, or Boys of Twelve Years old. Therefore Mr. B's Instance was not Parallel.

There is as little Sense or Modesty in his other Comparison. "A Turk, that Believeth not the Gospel, may Read it: And you may Write it on a Pillar, and that may teach Men, and yet Pillars and Books are not Pastors. Are not these very decent Expressions for Reading Ministers, to make *Turks*, and Pillars, and Posts of them, after the Church has made them Readers in Cases of great Necessity, when She cannot be supply'd with others?" But perhaps he thought they were as good Words as they deserv'd: For he says, "They want Essential Abilities to make them true Ministers of Christ. Since Essential Ability as certainly reacheth to the Work of Teaching, as to Administering Sacraments. Be that so, that an Ability to Teach is Essential to the Ministry; yet the Manner of Teaching, either by Compositions of their own, or by Publishing the Authoriz'd Compositions of the Church, may still be left at Liberty: And tis evident, the French Church by Teaching, does not mean what Mr. B. means; that is, Preaching a Sermon of the Minister's own Composing, but a Solemn Preaching of those Forms of the Church, which contain the whole Doctrine of the Sacraments, and all that is necessary to be said, or done in those Matters, either to perform those Sacred Mysteries a-right, or instruct the People in the Knowledge of them. They call this Gospel Teaching, tho Mr. B. is pleas'd to say, it is no more than Women and Boys of twelve Years old may perform; nay, *Turks*, and Pillars, and Books may teach Men as well as this, with Reverence to the French Church be it spoken.

As

As if Pillars and Books could speak with the Tongues of Men; or Turks, or Women, or Boys, though they could speak, and Read, could do it Authoritatively in Publick Offices, without Gods Commission, and the Church's Ordination. I believe the Discipline of the French Church was not so remiss, as to have let such undecent Reflections upon the meanest of the Reading Clergy, pass without a Censure: But I am sure it gave no Encouragement to the People to Contemn her Offices of Baptism, and the Lord's Supper, because they were Administred without a Sermon: For according to her Doctrine, the very Offices themselves are an Instructive Sermon; and he that goes from his own Parish Church upon the contrary Notion, acts against her Discipline, and incurs her Censure.

3. And much more liable to Punishment were the Ministers; if they either encourag'd any such Notion, or receiv'd Communicants from other Parishes, against their common Rules and Discipline. For all Ministers were under the Obligation of Subscription and Oath to observe their Discipline, and liable to the Censure of Classes and Synods, if they Transgress'd it: They might be Admonish'd, Suspended, Silent'd, Excommunicated, and Depos'd, only for receiving Communicants from other Parishes, in Contempt of their Laws and Discipline. And if this was no Fault, thus to Censure Ministers in France, it cannot be a Reasonable Charge against the Church of England. Especially, when it is consider'd that there is a good Reason for the Canon For'd in Cases of Necessity, when the Church cannot supply every Cure with a Preaching Minister, his fixing she should take the best Care of them otherwise that she can, by placing Ministers of less Abilities, to perform Divine Offices, according to the Forms which

which are Prescrib'd for them; and when she has done that, 'tis as fitting she should secure such Ministers; and their Ministry from Contempt; and the People from such Erroneous Opinions as that is, That the Virtue of the Sacraments depends upon the Minister's Ability to Preach. And the preventing these Mischiefs is all that this Canon intended. But the Reason of the Canon being now in a great measure ceas'd, by God's Blessing, there is seldom or never occasion to put the Canon in Execution; and consequently, as little occasion, if M^{ost} would be reasonable, to Clamout against it. Besides that, except in this one Case of the Sacraments (the due Administration of which is so well provided for by our Publick Forms) the Canon does not Prohibit the People to have Recourse to other Ministers upon some Occasions. The Exhortation before the Communion expressly allows this Liberty to such as are troubled in Mind, "If there be any of you, who by this Means cannot quiet his own Conscience herein, but requireth further Comfort, or Counsel, let him come to me, or to some other Discreet and Learned Minister of God's Word, and open his Grief, &c. And the 28th Canon only Notes such as come often and commonly from other Parishes to hear Sermons; in which Case, the Minister is bound to take Notice of them, but not upon every single occasion, unless they offer themselves to the Communion; in which Case, he is to remit them Home to their own Parish Churches. And in this whole Affair, the Church of England goes upon no other Grounds, nor acts by any other Rules, than what I have shew'd to be agreeable to the Rules and Discipline of the French Churches.

The plain design of this Canon is no more than
to make obstinate Offenders known to the Church
after they are outlawed. **THE** Canon is
all Persons may shun and avoid their Company, as
of the 28th Canon, which requires Ministers to denounce
Recusants, and Excommunicate Persons every first Month
And the 68th Canon, which enjoyns Ministers to Baptize, and
bury without Delay.
The Name and by the Authority of our Lord
W of these Canons have already been con-
sidered in preceding parts of this Discourse;
The 28th Place spoken to in the Third Book, Chap.
which Treats of the Ornaments of the Church,
and in the second Year of the Reign of K. Edward
VI. And the 68th Canon, with Mr. B's Objections
against it. I have considered in the same Book,
Chap. 19. and 25. where I treat of the Forms of
Baptism, and Buriall. All that remains therefore to
be spoken in this Chapter, is of the 28th Canon,
about Denouncing Recusants, &c. The Words of
the Canon are these. All Ordinaries shall, in their
several Jurisdictions, carefully see, and give Or-
der, that as well those who for obstinate refusing
to frequent Divine Service, as those also, &c.
Specially of the Better Sort and Condition, who
for notorious Contumacy, or other notable
Crimes, stand Lawfully Excommunicate. And
every first Month ensuing, as well in the Parish
Church, as in the Cathedral Church of the
Diocese, in which they remain, by the Minister
openly in time of Divine Service upon some
Sunday, Denounce, and Declare Excommuni-
cation; that others may be thereby both Admonished
to refrain their Company and Society, and be
deterred the rather to procure our Writ, **De Ex-**
communicatione capiendo, &c. to communicate every six
Months, and obtain Absolution. Not Reform, nor
any.

The plain design of this Canon is no more than to make obstinate Offenders known to the Church, after they are once lawfully Excommunicated, that all Persons may shun and avoid their Company, as by Apostolical Precept they are obliged to do. It was the old Rule of the Primitive Catholick Church and is still the standing Rule of the French Discipline. As is evident from their Form of Excommunication, which runs in these Terms: "In the Name, and by the Authority of our Lord Jesus, by the Advice and Authority of the Pastors and Elders Assembled in Classis, and of the Consistory of this Church. We have cut off, and do cut off M. N. from the Communion of the Church of God. We do Excommunicate and Deprive him of the Fellowship of Saints, that so he may be known you as a Pagan, or Publican, and that among True Believers he may be an Anathema and Execration. Let his Company be reputed contagious. And his Example possess your souls with a Trembling. The Conclusion is, If any Man here hat the Lord Jesus Christ let him be Anathema. Amen." See this Form in the Book of Discipline Cap. 5. Art. 25. and the Syod of 1662. Cap. 10. Art. 1. Next after this, they gave Notice of his Excommunication to all other Churches, that he that was Excommunicated in one Church, might be excluded and avoided in all others. Syod of Lyons, 1563. Chap. 20. Art. 25. "Vagrants, Hereticks, and Schismatics shall be notify'd unto all Churches, that they may be aware of them." Now, if the Excommunication be Lawful at first, and may be Publish'd in the Congregation once, and Notify'd to all other Churches, I see no harm in Denouncing the same Persons Excommunicate every six Months, in case they do not Reform, and obtain Absolution. Nor has Mr. B. any

any thing to say against that. But his Ex-
ceptions are, 1. That it makes Ministers the
Agents of Laymen's Excommunicating. And
2. The Instruments of Godly Men's Excom-
munications, and Ruins. *Engl. Non-con. c. 22.*
To the first of these I have fully answer'd be-
fore in the first Chapter of this Book, which dis-
cusses the Point of Canonical Obedience. And
I could better have answer'd the second, had he
specify'd whom he means by Godly Men, that
Ministers are oblig'd by this Canon to Excom-
municate, and Ruin. But to make some Conjecture,
and guess at his Meaning: I suppose, 1. He did
not mean Popish Recusants by Godly Men; nor
2. Such as stand Lawfully Excommunicated for
Notable Crimes: Therefore he must mean, 3. Such
as are Excommunicated for Notorious Contumacy
against the Orders and Discipline of the Church.
For none but these three sorts are mention'd in
the Canon. Now then the Question is, Whether
these Men may be Lawfully Excommunicated, And
if this be to be determin'd by the Rules of the
French Discipline, the matter is already decided. For
they Excommunicate all who either despise the
Admonitions of the Consistory, or rebell against the
Discipline of the Church; of which I have given
some Proofs before * out of the Synod of *Alex.*
Cap. 10. Art. 22. and the Book of Discipline, *Cap. I.*
Art. 47. I add here two Canons of the first Synod
of *Paris*, 1559. (where the first model of their Di-
scipline was framed) to shew that this was ever an
invariable Rule among them. In that Synod *Cap.*
2. Art. 29. "Persons who are to be Excommu-
nicated, and cut off, not only from the Sacra-
ment, but from all Communion with the whole
Church, are specify'd under the Titles of Here-

Articles, Contemning Persons, Rebels against the
 Confession, Traitors to the Church, &c.
 And the next Canon says, "Such as are Ex-
 communicate for Heresy, Schism, Treason, and
 Rebellion against the Church, shall be Denounced
 Excommunicate, Persons before the People to-
 gether with the Causes of their Excommu-
 nication;
 will not say whether this was to Excommu-
 nicate Godly Men or no, but I am sure it gives
 Contemptions Persons both as hard Names,
 and as severe Treatments, as any they have
 from the Church of England. And thus these
 of the Will be Excommunicate, mention
 in the French Synods, yet there is in the
 Ordinances of Geneva where the Magistrates
 support the Church and vindicate her Authority
 by punishing Contemacious Persons with Imprisonment, Banishment, and sometimes Death, it
 tell for the Good of which, we need go no far-
 ther than Calvin's Epistles: one of which gives
 us the Heads of their Ecclesiastical Discipline,
 where the first Article runs in this Style, "If any
 one spread Doctrines contrary to the received
 Doctrine of the Church, and upon Admoniti-
 on persists Obstinate, and pertinaciously addi-
 ed to his Error, then let him be suspended
 from the Lord's Supper, and complain'd of to
 the Senate. *Deferatur ad Senatum.* The next Ar-
 ticle is in the same Style, "If any Persons neglect
 the Sacred Assemblies, and it appear to be done
 out of Contempt, &c. after three Admonitions
 let them be suspended from the Lord's Supper, and
 Information be given to the Magistrate against
 them. *Idq; Magistratui indicetur.* Calvin Ep. Ma-
 gistrat. Gen. p. 76.

Now the Reason of giving Information to the
 Magistrate in such Cases, was, as Calvin words it
 a lit-

A little after, "Ubi dicitur de Indisciplinatis hominibus, quibus, quibus Contemptibus Spiritualis Curia, That such Obdurate and Undisciplinable Men might be Corrected with Civil Punishments, who contemn'd the Spiritual. - As for the Consistory has performed their Part, they are commanded to Inform you, the Magistrates, *Ne Condemnetur Impune adversus Ecclesiam, ut dicitur*, that Despisers of the Church, should not wantonly trample upon her Authority. - This the Consistory's Right is to Excommunicate, and in your Power to Correct, as you see fit, those that Rebel against it. *Ubi dicitur, et in Epistola ad Romanos, c. 2. 205.* Where speaking of such as contemn'd the Sentences of the Church, he says, "It is not what the Elders have more to do, unless it be to move the Magistrates to handle them a little more severely, by a Canon, or by a Law, for their Contumaciousness to them. For by a Canon, or by a Law, This I think is Equivalent to a *Writ de Excommunicatione capiendo*, and makes the Geneva Discipline applicable to Mr. B's Exception in every respect, as the present Canon of the English Church is. *W of War, P. 11.* as also when Ministers of the

C H A P. XIII.

Of the 7^d Canon, and the Rule for Appointing Publick Fasts in the French Church. *EXTRACT.*
Among other things excepted against by Non-conformists, the Prescription of the 7^d Canon is one. That Canon enjoyns, That no Minister, or Ministers shall without License, and direction of the Bishop of the Diocess first obtain'd, and had under his Hand and Seal, appoint, and keep any Solemn Fasts, either Publickly, or in Private Houses, other than such as by Law are, or by Publick Authority, shall be appointed: nor shall they be wittingly present at any of them, under

“under Pain of Suspension for the first Fault, of
 “Excommunication for the second, and of Depo-
 “sition from the Ministry for the third. O Neither
 “shall any Minister (not Licens’d as is afore-said)
 “Presume to appoint, or hold any Meetings for
 “Sermons, nor attempt by Fasting and Prayer
 “to cast out any Devil, &c.

Mr. Baxter, in his Scurrilous way, compares this
 to the Forbidding Christianity, or Reading Scrip-
 ture in a known Tongue, and to the Forbidding
 Law, and the use of Reason; and asks, Are not
 those Men over-subject to Prelacy, that will Swear
 Obedience in this, any more than against Preaching
 the Gospel? *Case of Non-conform. Cap. 5. p. 1.*

Yet as subject as he makes these Men to Prelacy,
 the Ministers of France are as subject to the Orders
 of the Presbytery, and swear the same Canonical
 Obedience to them. For, by a Canon of their
 Church Discipline, all Fasts are to be held only at
 the appointment, and discretion of the Church.
Cap. 30. Art. 3. “In times of sore Persecution, and
 “of War, Pestilence, or Famine, or any other grie-
 “vous Affliction; as also when Ministers of the
 “Gospel are to be Ordain’d, and when a Question
 “is mov’d about calling a National Synod, one
 “Day, or more may be set a-part for Publick, and
 “Extraordinary Prayers, and Fasting; yet with-
 “out any Scruple, or Superstition: And all this
 “shall be done upon mature Consideration of the
 “Grounds and Causes of these Providences. And
 “the Churches shall be advis’d to Celebrate the
 “Fast as much as possibly they can, at the same
 “time, &c.

Now does not this suppose, that it belongs only
 to the Governours of the Church, and not to every
 individual Minister, to appoint the Times of So-
 lemn Fasting? Else why should they Limit particu-
 lar Churches, both as to the Causes and Times of
 Fasting,

Fasting as 'tis plain they do in this Canon?

But there was another Canon made in the Synod of *Roche* 1607. Cap. 31. Which speaks more exprels to the Purpols. It was made by way of Observation on the afore-said Canon of their Discipline. "There Licence is given to particular Churches to Celebrate a Fast, they first consulting with their Neighbour Churches, and on great and urgent Causes, for which they shall be accountable unto the Classes, and Provincial Synods. It seems they must not do it of their own Head, but by the Advice of a Classis. And is it not as reasonable to have recourse to a Bishop in an Episcopal Church, as to a Classis in a Presbyterian? Change but a few Terms; and Mr. Baxter's Questions will now hold as well against the Church of *France*, as the Church of *England*. "Do you not think that they make very unworthy Men Ministers, or that they change or main the Pastoral Office, when no Minister, no not the wisest, may be trusted to Fast and Pray with his Neighbour? what Jealousies have such a Clergy of one another, and of Preaching, and Fasting and Praying? What if some Neighbours have some great Temptations; some great Guilt, some great Danger, by a Plague, or the like, or some great Affliction; some friends near Death, or some Important Business of great Moment, as Marriages, Travel, Navigation, &c. Must the Bishop know *must* a Classis or the Neighbouring Churches know all their Secrets that their Pastor at home must know? Are not those unworthy Ministers, that be not fit to be trusted to Fast and Pray with their People, while the Law is open to punish all Abuses of it? *while they have* accountable to Classes and Provincial Synods for their Answer of it? And are not those ever subject to Prelacy (as it is manifest to every body) that will swear Obedience

ence in this, any more than against Breach-
ing the Gospel.

Who fees not that the Church of France is too
much involv'd in this Charge, as the Church of
England, for putting unworthy Men into the Mi-
nistry, who cannot be trusted to Hear and Pray
with their People, without consulting a Classis,
or their Neighbouring Churches.

But I have one thing farther to say upon this
Point. That the French Canons Limit their Mini-
sters to do nothing without Licence, in many o-
ther Cases as material as that of Solemn Fasts. They
have a general Rule in the Book of Discipline,
Cap. 8. Art. 1. That no Church shall assume
unto it self a Power of undertaking Business
of great Consequence, in which the Interest or
old Damage of other Churches may be concern'd,
without the Advice and Consent of the Pro-
vincial Synod, if it may possibly be conven'd.
And be the Affair never so Urgent, it shall at
least be Communicated by Letters unto some
other Churches in the Province, and they shall
receive and take their Advice about it.

In the same Chapter, Art. 4. This General Rule
is particulariz'd in a special Instance of entering
upon Disputes with the Papists about Religion,
where tis order'd, That no Minister shall at-
tempt a Publick Disputation, but with the Ad-
vice of their Consistory, and a select number
of Pastors, who for this Purpose shall be chosen
by the Clashes, or Provincial Synods. Nor shall
they enter upon any general Conference, with-
out the Advice of all the Churches Assembled
in a National Synod, upon Pain, if they act o-
therwise, of being declar'd Apostates, and De-
structors of the Churches Union.

Now is it not as proper to take the Advice of
the Bishop before a Man appoints a Solemn Fast,
or

or goes about to cast out the Devil; as it is before
he enters upon a Solemn Disputation. And yet
we see, the Church of *France* would not allow a
Private Minister to undertake this without con-
sulting a Classy or Synod; lest some Inconven-
ience should happen thereby; for which the whole
Church would suffer in her Reputation. And that
I take to be the true Reason of the said Canon
of our Church; and whatever is said against
it by Mr. *Bow* and others, it is but a reasonable
and proper Caution. For it is better to have the
Ablest Ministers under some Limitation, than that
the Church should be Exposed by the Follies and
Indiscretions of some, who have not Ability to
judge what is or always proper to be done in such
Extraordinary Cases, as appointing of Solemn Fasts,
or casting out Devils, or with their Commission be-
come a National Synod. Whence it is, that a National Synod
comes their Church Representative. And I know

no difference between these and ours in this
respect, save only that they swear before-hand to
the Respect paid to the National Synod in the French
Church; and that it is not so much required by the
Church of England, which we have in this
particular, but in former times they have

THE next Canon Mr. *Bow* and others except
against, is the 149th; which is in these
Words, "Whosoever shall hereafter affirm, that
the Sacred Synod of this Nation, in the Name
of Christ, and by the Kings Authority assem-
bled, is not the true Church of England by Re-
presentation, let him be Excommunicate, and
not Restored till he Repent, and Publicly Re-
voke this his Wicked Error." "Good and Edifying
Two things they have to except against this:
1st That a National Synod is not the true Church
of England by Representation; and 2^{dly}, If it were,
yet they cannot consent, and Swear to Publish an
Excommu-

Excommunication against any one that denies it, as the Canon requires. But if they were Ministers of the French Church, they must be obliged to consent to both these. For they must subscribe and swear to the Confession of Faith, as the Confession of the French Church; to the Discipline, as the Discipline of the Church; to the Canons of the Synods, as the Canons of the Church. Now, how come all these to be the Confession, the Discipline, and the Canons of the French Church, unless in being that the Synods in which they were made, were the French Church by Representation? Is it because they are Received and Confirm'd afterwards in particular Churches? No, but because their Pastors in Provincial Synods choose their Deputies, and send them in their Name, and with their Commission, to represent all their Churches. Whence it is, that a National Synod becomes their Church Representative. And I know no difference betwixt their Synods and ours in this respect, save only, that they swear before-hand to Observe, and Execute all the Decrees that shall be made in the Synod, to which they send them, which we do not. For in England we have no such Anticipating Oath, but in France they have, in this Form appointed by the Synod of *Paris*. 16th of *Cap.* 2. "We Promise before God, to submit our selves to all that shall be concluded; and determine in your Holy Assembly; to Obey, and Execute it to the utmost of our Power, being persuaded that God will Preside among you, and lead you, by his Holy Spirit, into all Truth and Equity, by the Rule of his Word, for the Good, and Edification of his Church. This Oath is always inserted into the Letters of Disputation, by the Pastors which send their respective Deputies to the National Synod, whereby they acknowledge the Synod not only to be the Church

Church Representative, but next to Infallible. After this, can we think they would allow any Man apertly to call in question the Authority of a National Synod, and dispute whether it was the Church Representative or not? And whilst they decree Excommunication in many particular Cases against those who Transgress but some single Canons, suffer those to go uncensur'd, who strike at the Foundation of their Authority, and deny the very Essence of their Constitution? If all their Pastors Swear to observe this Discipline, are they not then under Oath to Excommunicate such as refuse to subject them to it? And much more those who speak Contemptuously of the Synods that made it? And if this be the Case of all the Ministers of France, they could never think (whatever our Dissenters may) that the requiring Obedience to the 129th Canon was a just Cause for Separation. For they have declar'd over and over again, that the Contempt of National Synods is a Crime of very Pernicious Consequence, and by no means to be endur'd. Their Book of Discipline, Cap. 6. Art. 5. Orders all Churches to be be Inform'd, "That their Ecclesiastical Assemblies of Classes, and Synods, whether Provincial, or National, were the Bands and Buttresses of their Concord and Union against Schisms, Heresies, and all other Inconveniencies; that so they might discharge their Duty in the use of means, for the Continuance, and Upholding of those Ecclesiastical Assemblies.

And the Synod of Montauban adds farther to this Canon, "That if any Churches refus'd Payment of their Contributions, to the defraying those Expences, which are unavoidably Contracted by Journeys, and Attendance in those Synodical Assemblies, that they should be depriv'd of the Ministry of the Gospel, and be reputed Desert-

“ers of that Holy Union which ought to be pre-
 “serv’d among them; And all Ministers in such
 “Churches are interdicted the Exercise of their
 “Ministry, upon Pain of being denounc’d Schif-
 “maticks.

Synod of Montauban, 1594. Cap. 3. Art. 10.

Now what is this but the severest Excommuni-
 cation, to lay Churches under Interdict, and deny
 them the Gospel-Ministry? Yet Ministers are ob-
 lig’d by this Canon, and their Oath of Obedi-
 ence, so to treat whole Churches for their Con-
 tempt of Synods, upon Pain of being denounc’d
 Schismaticks themselves.

There are many other Decrees of the like na-
 ture in their National Synods: I will only add one
 more out of the Synod of *Rebel, 1607. Cap. 9. Art.*

“Where even a Provincial Synod is severely
 “Censured for Transgressing a Decree of the
 “National Synod of *Gap*: And is declar’d to be
 “a Crime of very dangerous Consequence, because
 “if Provincial Synods shall slight the Authority of
 “the National, they will open the Flood-gates,
 “to let in upon us a Deluge of ungen Mis-
 “chiefs.

If Provincial Synods may not slight National Sy-
 nods, much less may particular Persons be allow’d
 to speak any thing Derogatory, or Contemptuously
 of them: And if they do, it may be a Crime de-
 serving Excommunication, which is all that the
 139th Canon asserts.

What has there been alludg’d, will serve for an
 Answer also to the Exceptions made by Mr. Baxter
 to the two last Canons. The former of which, is
 Can. 140. “Whosoever shall affirm, that no man-
 “ner of Persons, either of the Clergy, or Laity,
 “not being then particularly Assembled in the
 “said Sacred Synod, are to be subject to the De-
 “crees thereof, in Causes Ecclesiastical, made and

rati-

ratify'd by the King's Majesty's Supreme Authority as not having given their Voice to them; Let him be Excommunicated, &c. His Exception against this, is, "That he thinks it unjust, to Excommunicate any such Person, because even General Councils do not bind the Absent, till they receive them; the French, for a long time receiv'd not the Council of Trent, nor many Churches other Councils. Baxter's Case of Non-conf. Cap. 136.

But I have already shewn, that the Reform'd Church of France had another Notion of their National Synods, (whatever the Papists had of the Council of Trent) and thought themselves oblig'd to Submit to, and Obey their Decrees, though they were not Present; save only by their Delegates, at the making of them. They did not stay to see whether the Churches would receive their Decrees, but peremptorily requir'd every Individual to Obey them. Of which, I shall only give this one Instance, in the Synod of *Lezardun*, 1650. Cap. 10. Art. 4. "Provincial Synods are enjoy'd to make such Canons as they shall judge Needful for the stricter Observation of the Lord's Day; and every Individual Member of our Churches, say they, are most strictly Commanded Conscientiously to Observe, and Obey them.

I hope it will not be thought that every Individual Member of the Church was present in their Synods, yet they are bound in Conscience to Obey them. And if they were bound in Conscience to Obey them, I suppose they would not scruple to think those worthy of Excommunication, who made no Conscience to Vility, and Deride the Power that made them.

The last Canon is, "Whoever shall affirm, that the Sacred Synod Assembled, as afore-said, was a Company of such Persons as did Conspire together

together against Godly and Religious Professors of the Gospel, and that therefore both they, and their Proceedings in making Canons, and Constitutions in Causes Ecclesiastical by the King's Authority, ought to be Despis'd and Contemn'd; the same being Ratify'd, Confirm'd, and Enjoyn'd by the said Regal Power, Supremacy, and Authority: Let them be Excommunicated, &c. Mr. Baxter cannot consent to this neither.

It seems, Ecclesiastical Laws, and Governours may be Despis'd and Contemn'd, Traduc'd and Revil'd at Pleasure, and yet the Revilers be thought too good Christians to deserve Excommunication for it. Otherwise, why should any one refuse to Excommunicate such, if requir'd by a Lawfull Superior to do it? This is a Scruple in England, but it never was any in the French Church. The Clergy there would not refuse to observe the whole Body of their Discipline, and Promise and Swear to do it, tho' there be Canons requiring them to Excommunicate Persons for less Crimes than this of Despis'g Dominions, and speaking Evil of Dignities.

Before I close this Point, I cannot but take Notice of Mr. Baxter's Causeless Quarrel, with the Number of the Canons also, only because they are 141. For so many Church-Commandments we have, says he, God's Ten being but a little Part of our Religion. *Ibid.* p. 125.

There is nothing so Trivial, but if it cannot be made an Argument, may be Improv'd into a Spiteful Reflection. Something he would Insinuate in this, as if all Church-Canons were an Addition to God's Word, and the Ten Commandments. But be it what it will, the Church of France stands more accountable for Multiplying Canons, than Ours, by far; for her Number is almost double in the Book of Discipline, which contains 254

Canons;

Canons, besides the Canons of 20 National Synods, which make up the Body of their Canon-Laws, and are the Rule of Governing their Churches. I could also have said here, that Mr. Knox's Form of Church-Policy (which may be seen in Bishop *Sperward's* History, Lib. 3.) consists of more Canons, but I purposely confine my self to the French Churches, whose Canons, I hope, I have made it appear, do sufficiently justify the taking the Oath of Canonical Obedience in the Church of England, in the strictest Sense that can be put upon it.

C H A P. XV. *That the French Church allows of Communion with the Lutheran Churches, upon this Principle, That all Denominations which are not our Sins, are to be born with us, who make a Subsist in any Church.*

I have now gone through all the Parts of the English Constitution, and shew'd, that the chief things excepted against by Dissenters, are Justifiable upon the Principles and Practice of the French Church. The Inference from all which, is, That either Separation upon the account of such things is Unlawful in England, or else is Lawful, and Necessary in the Church of France; and they who abstain from our Communion, must abstain from the other also. For if what I have Discours'd be true, the Rules of France, and Geneva, would abundantly make Men Non-conformists, as the Laws of England, if they liv'd there, and acted upon the same Principles against either of those Constitutions.

But I have one thing farther to add before I conclude, which is, That supposing some things to be Practis'd in the Church of England, which might

quences, will not Authorize us to make a Separation, so long as they are not simply Evil in themselves. 4. That our Complying for Peace sake in such Cases, does not involve us in any Guilt, nor make us Parrakers of other Men's Sins. All which are contrary to the common Notions so current among Dissenters, and destroy the main Principles whereby they would Establish the present Separation

Calvin wrote after the same Healing Way, to Mr. Knox in Scotland: " I hope, says he, your Rigour about Ceremonies, which is displeasing to many, will keep it self within due Bounds of Moderation. We ought to endeavour, indeed, to Purge the Church of all its Filth, which owes its Original to Error, and Superstition: And we are likewise to be Careful, that the Mysteries of God be not Defil'd by Ludicrous, or Insipid Mixtures. But these things excepted, you know some things are to be Tolerated, though we do not altogether approve of them. *Quædam etsi minus probentur, toleranda esse non ignoras. Ep. Joh. Knox. p. 150.*

In another Epistle, speaking about Ceremonies again, he says, " They are not things of that Nature, as should occasion us Voluntarily to deny our selves the Lord's Supper upon the account of them. --- If we cannot obtain what we Desire, yet we may Tolerate such Defects, not approving them; so long as there is no Impiety, nor any thing Repugnant to the Word of God in them. ---- Where the Doctrine is Sound and Pure, and the Ceremonies are us'd for Decency, or Civil Ornament, we ought rather silently to pass these things over, than raise Contentions, and grievous Strife about them. *Ep. ad N. N. p. 147.*

Calvin's moderate Counsels would go a great way toward healing our Divisions, if all Men would

think themselves oblig'd not only to put this Advice in Practice; even but to Tolerate what they might with Silence, for Peace and Unity's sake, and raise no violent Stirs about them.

I could give many Instances of the like sober Advice out of *Calvin's Works*, especially his Epistles, *but I will only add one Place more, which I think carries this Matter something farther than any thing I have yet related. In an Epistle to *Farel*, Written during the time of their Expulsion from *Geneva*, he tells him, "Some of their Friends
 " in that Church had sent to him in his Exile,
 " to desire his Resolution upon these two Points:
 " Whether it was Lawful to receive the Lord's
 " Supper from the Hands of those Ministers who
 " were obtruded upon them in their stead? And
 " whether they might Communicate, *cum tanta ho-*
 " *minum Colluvie*, with all that Scum and Dregs
 " of the People, which were then in that Place? To
 " these Questions, having Consulted with *Capito*, at
 " *Strasburgh*, he says, he return'd this Answer, "That
 " there ought to be so great an Hatred of Schism
 " among Christians, that they should avoid it as
 " far as ever possibly they might. That there
 " ought to be such a Reverence for the Mini-
 " stry, and Sacraments, that where-ever they per-
 " ceiv'd those to be, they should conclude there
 " was a Church. Since therefore, by God's Per-
 " mission, the Church was Govern'd by those
 " Ministers, whatever sort of Men they were;
 " if they could find the true Marks of a Church
 " there, it was better that they should not withdraw
 " themselves from its Communion. Nor might
 " it be any Obstacle, that some unsound Doctrines
 " (*impura quaedam Dogmata*) were Taught there:
 " For there is scarce any Church which does not

re-

“ retain some Relicks of Ignorance. It is suf-
 “ ficient for us, that the Doctrine whereupon the
 “ Church of Christ is Founded, keep its Place,
 “ and Obtain. Nor should it be any hinderance,
 “ that he who now Ministred, could not be
 “ call’d a Lawful Pastor, who had not only frau-
 “ dulently Crept, but wickedly Intruded, into
 “ the Place of the true Minister. For there was
 “ no reason why every Private Man should per-
 “ plex, and molest himself with such kind of
 “ Scruples; For they Communicate in the Sacra-
 “ ments with the Church; and bear with the Dis-
 “ pensation of them at such Ministers Hands. It
 “ concerns such Ministers indeed, very much to
 “ Consider, whether they Lawfully, or Unlawfully
 “ Possess their Places, but others may suspend
 “ their Judgment till they have a Legal Hearing.
 “ Mean while they, may use their Ministry, with-
 “ out Danger of seeming either to acknowledge,
 “ or approve, or ratify their Usurpation. *Ep. Farrell* p. 5.
 This fully answers all those seeming Difficulties,
 and Scruples, which some have both against the
 Ministers, and Communion of the Church of Eng-
 land: For, admit there were not only some Failings,
 but some Corruptions in each; yet, so long as
 the true Marks of a Church are to be found in
 her, and these suppos’d Corruptions are not of
 that nature, as to hinder either the sincere Preach-
 ing of the Word, or due Administration of the
 Sacraments; and Men are not Compell’d to Ap-
 prove, but only silently to Tolerate such Failings.
 In such Cases, *Calvin* thinks, there ought to be so
 great an hatred of Schism, that Men should ra-
 ther bear with such Defects in the Church, than
 leave her Communion upon the account of them.
 Since there is scarce any Church which has not
 some Relicks of Ignorance, and failings of this nature.
Baker’s Judgment was exactly the same, as ap-

pears from the Answers he gave to Persons who mov'd these very Questions and Scruples to him. In his second Epistle to *du Tillet*, he says, some are greatly offended with those Churches, which omit the Ceremony of Breaking the Bread in the Eucharist, and retain the Custom of putting the Bread into the Communicants Mouths, instead of their Hands, as is Practis'd among the Papists; and for these Failings they Condemn'd those Churches, as guilty of Profaning the Lord's Supper, and refus'd to Communicate with them. Now to these Objectors he returns this Answer: "Many things are right, and fit to be done, which yet are not simply and absolutely necessary: And therefore they who so urge the Necessity of Receiving the Bread into their Hands, as to think the Lord's Supper is Profan'd in those Churches, where the other Custom is still retain'd without Superstition, and much more without Impiety, only by the Carelesness, and Oversight of the Pastors, and Magistrates, or because sudden Changing would be dangerous; I fear they themselves are rather guilty of some Ignorance in these Matters, or of Self-conceit, and Moroseness. *Vereor ut ipsi potius vel non nulla rerum istarum Ignorantia, vel audacia peccent.* Beza Ep. 2. ad *Joh. Tilium*. p. 26.

If Beza Judge right, there may be Inconvenient customs and ceremonies retain'd in a Church, and that by the Fault of the Pastors and Magistrates too, and yet the Communion of the Church be so far from being Profan'd thereby, that they who Condemn it, and Separate from it upon that account, are rather to be judg'd Ignorant, and Self-conceited Men.

He has a great deal more upon this Subject in that Epistle, the Conclusion of which, is to this Purpose: "That they Sin greatly, both against themselves, and their Brethren, who, upon the

account of such Failings, or Corruptions, dis-
 quiet their own, and other Men's Consciences,
 as if Christian Religion lay at Stake, and were
 ready to be Destroy'd. --- Admit something is
 wrong done in some Churches: Are they there-
 fore no Christians, nor to be accounted Bre-
 thren? As certainly we do not account them,
 if we think it Unlawful to Communicate with
 them. But by this means, say they, we shall
 partake in their Sins. No, this is a wrong Inference.
 For, to come rightly Prepar'd to the Lord's Sup-
 per, it concerns not me to enquire with what
 Conscience other Men come, but my Concern
 is only about my own Conscience. Therefore,
 though I come with Adulterers, and Murderers,
 and the most Profligate Wretches, their Impu-
 rity cannot hurt me that am Pure, and no ways
 Accessory to their Faults. And what I say of
 Morals, I say also of Doctrine, in which both
 Preachers and Hearers are many times Faulty.
 Yea, I will say one thing farther, Though a Mi-
 nister should admit a *Turk*, or a *Jew*, wittingly
 or unwittingly, the Fault would be only his, and
 not mine, and I should come nevertheless to the
 Lord's Table. --- How then can I be polluted
 by any Church's Failing in some Ceremony
 about the Eucharist? And why should we for
 such things, deprive our selves of so great a Be-
 nefit, and disquiet the Consciences of others?
 But, say they, though we be not Polluted with
 their Sin, yet we seem, at least, to Cherish their
 Error.. Not so neither. For what can be more
 absurd, than to accuse a Man of favouring a-
 nother's Fault, who only bears with his Bro-
 ther's Infirmary, in order to gain his Person?
 If the Bread be given to you without being
 Broken, or if it be put into your Mouth, and not
 into your Hand, these are things you cannot com-

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"mend indeed: But as for the Fault, it is not
 "committed by you, but against you. There-
 "fore you may Condemn it Privately in your
 "own Mind, and also Publickly in its proper Sea-
 "son, when there may be Hopes of Edifying
 "your weak Brethren. But beware you fly not
 "off from Communion, offended, as if Christi-
 "aniry lay at stake, and by your Preposterous
 "Rigour, Destroy others, and Rob your self of
 "so great an Advantage. *Ibid.* p. 29.

"These are those sober Counsels, and seasonable
 "AdVICES, with which *Calvin* and *Beza* endeavour'd
 "to qualify, and possess the Minds of Protestant
 "People, when-ever they found in them any the
 "least Tendency toward a Separation. I have be-
 "fore * observ'd, that *Beza* did good Service to the
 "Church of England, in giving the like advice to
 "some Discontented Persons here, who were so ag-
 "griev'd at the Ceremonies, that they had Thoughts
 "of forsaking the Communion of the Church up-
 "on it. But *Beza* being Consulted about that mat-
 "ter, better advis'd them. He told them plainly,
 "*Essent ac etiam debent multa tolerari, quæ tamen recte*
 "*non præcipiuntur, &c.*" Many things not only may,
 "but ought to be Tolerated, which are not right-
 "ly enjoy'd. Therefore my first Answer is, That
 "tho' it is not rightly done, to bring back those
 "Garments into the Church again, at least, in my
 "Opinion; yet seeing they are not of that kind
 "of things, which are Impious in themselves;
 "they do not seem to me to be of that Moment,
 "as that either the Pastors thereupon should for-
 "sake their Ministry, rather than wear them, or
 "the Flocks forego their Publick Food, rather
 "than hear their Pastors Preaching in such Gar-
 "ments. — Those things which the Pastors have
 "no Power to alter, let them bear with, rather
 "than by Deserting their Churches, give occasion

“ to Satan to Introduce greater, and more dangerous Evils, which is the thing he so earnestly drives at. And to the People our Advice is, That so long as the Doctrine continues uncorrupt, they should, notwithstanding these things, hear it attentively, and use the Sacraments Religiously, &c. *Ep. 12. p. 107, 108.*

He gives the same Advice, with respect to Church-Musick, the Cross in Baptism; The Interrogatories us'd in Baptism; The use of Unleaven'd Bread, and Kneeling at the Lord's Supper. “ Since these things are not Idolatrous in themselves, I think the same of them, as of those before-mention'd: That is, that neither the Ministers should forsake their Calling, nor the People the Communion of the Church, though they did not altogether like or approve of those things.

These are undeniable Proofs, that, at least, in the Opinion of *Calvin* and *Beza*, some Defects are to be Tolerated in all Churches, and that Separation is not to be made upon the account of such Inconveniencies, as it may be better to bear with, than raise a Schism in the Church about them.

I must farther observe, that the *French* Church upon this Principle, ever Profess'd a readiness to joyn in Communion with the *Lutheran* Churches, notwithstanding many more, either Real, or Suppos'd Defects, than can be objected to the Church of *England*. For, we are told, the *Lutherans* receive the Use of Exorcism in Baptism, and the Name of the Mass for the Eucharist, and Stone-Altars instead of Communion-Tables; that they Celebrate in Unleaven'd Bread, and have some Hymns Sung in the *Latin* Tongue; that they retain Images for History, in their Churches, and require Auricular Confession in some sort, with other things of the like Nature. Not to mention their Doctrines of Consubstantiation, Ubiquity, &c.

which are known Errors, commonly embrac'd by Persons of that Communion. Yet, notwithstanding all this, the *French Churches* are so far from encouraging a Separation from the *Lutheran Churches*, that they themselves have ever most heartily, and readily, as they had occasion, Communicated with them. *Calvin* not only Subscrib'd the *Augsburgh Confession* (as he himself tells us in his Epistle to *Schalingius* *) but says farther, that it was both *Bucer's* Opinion, and his own, That there was no Just Cause to Divide from *Luther* upon the Account of those External Observances, which he retain'd in the Church.

* Ep. Schalingio. p. 113. Nec vero Augustanam Confessionem repudio, cui pridem volens ac libens, subscripsi, sicuti eam Auctor ipse interpretatus est.

† Ep. Parelo. p. 9. Non patitur Bucerus, ut ob externas illas Observatiunculas a Luthero disjungamur. Nec sane justas esse puto Dissidii Causas.

And *Alting* assures us, this was the common Opinion of the Reformed Divines, who follow'd *Bucer* and *Calvin*. For proposing this Question in his Problems, Whether the Orthodox may Lawfully Communicate in the Lord's Supper with the *Lutherans*? He Resolves it in the Affirmative, upon these four Arguments. 1. Because they all agree in Fundamentals. 2. Because Men ought to Preserve Unity in the Church, and hate Schism. 3. Because we have the Example of the Prophets, and of Christ and his Apostles for Communicating in more corrupt Churches than the *Lutherans* are. 4. Because the best Divines of the last Age have approv'd it, as *Capito*, *Bucer*, *Calvin*, *Martyr*, *Zanchy*, *Ursin*, *Tossanus*, *Paræus*, *Sculdetus*, and others; some of whom, as they had occasion, did actually Communicate with them. *Alting. Theol. Problem. Par. 2. Probl. 18. p. 331.*

Mr.

Mr. *Quick* himself tells us, That Mounſieur *Touſſaint*, Paſtor of the Church of *Orleans*, being driven into *Germany* by the Heat of Perſecution, joyn'd himſelf readily with the Churches there, and ſpake Honourably of their Communion, even when he was Cited before *Brentius*, *Jacobus Andreas*, and other Divines of *Stutgard*, to give an Account of his Preaching. He told them, the poor Churches of *France* Breath'd after Peace with them, and with all the Churches of the *Auguſtan* Confeſſion, and had Written for it, and Pray'd for it, and theſe laſt Ten Years ſpilt no other Ink but their own Blood in Defence of the Truth.

Quick Introduc't. to the Synodicon. p. 59.

But we have a greater Teſtimony than all theſe, which is the Determination of the National Synod of *Tonneins*, 1614. Cap. 18. Where Treating of Expedients for Re-uniting the Pro- teſtant Churches, they ſay, Art. 13. " There are
" ſome Points in Difference betwixt us and the
" *Lutheran* Churches, wherein our Agreement
" is very Eaſy; of this Nature are the Ceremo-
" nies of the *Lutheran* Churches, which may be
" Excus'd, and Tolerated, becauſe they are mat-
" ters of Decency, not Neceſſary.

And again, Art. 27. " If a Man Communicate
" at the Lord's Table with a Perſon that Errs
" in the Doctrine of Predeſtination, or about the Na-
" ture of Jeſus Chriſt, or, who believes that the
" Body of our Lord is every where, in all Places
" at once; altho' this Error be very great, yet
" may it not trouble him who is a Communi-
" cant with him.--- And as for thoſe External
" Ceremonies us'd, and practis'd by the *Luthe-*
" *rans*, we have no ſuch Difference, but what may
" be eaſily Compos'd.

theſe

These are true Healing Principles indeed, and Proper Expedients for Peace and Union. And would all Dissenters from the Church of *England* but consent to Govern themselves by these Principles, and Pursue the Methods propos'd by the Synod of *Tonning*, I dare be bold to say in the Words of that Synod, That the Difference about the Ceremonies us'd, and practis'd in our Church, might easily be Compos'd. For they might Excuse and Tolerate them at least, if not Approve, and Justify them. Our Church's Practice, admitting it to be Faulty, is not more Corrupt than the *Lutherans*, nor her Communion more Unlawful than theirs: And if by the Principles of the *French Church*, a Man may safely Communicate with the *Lutherans*, notwithstanding their Errors and Faults, both in Doctrine, and Practice, which are apparently greater than any can be Pretended in the Church of *England*; I see not why, upon the same Principles it will not follow, that the Communion of the Church of *England* is by all means to be Embrac'd, and Separation to be Avoided, even though it were Prov'd that there were some things Faulty, either in the Church's Doctrine, or Practice, which might admit of a Regular and Seasonable Reformation. And having said this, I conclude, That what-ever way we consider this Matter, the Communion of the Church of *England* is Justify'd, and the Objections of Dissenters truly Answer'd, upon the Principles of the *French Church*; which either her self Practises the very same things that are Excepted against in our Communion (as I have prov'd in most Instances she does) or else Commends and Approves what she does not Practise; or, at least, allows them, as things Tolerable, and such as may

may be born with, rather than divide Communion, and break the Church's Peace: Which were the things I at first undertook to shew from the Acts, and Decrees of the *French* National Synods, which are the greatest Authority of the Reformed Church of *France*.

The CONCLUSION.

Containing a Serious Address to Dissenters, and to the Refugees of the French Church, to Joyn in constant, and full Communion with the Church of England.

I Have nothing more to do, but to close this Discourse with a Serious Exhortation to such Persons as are concern'd in it, who are chiefly such Dissenters, as make use of the Arguments I have Examin'd in this Book, to Justify their Separation from the Church of *England*. To these, whether Lay-men, or Teachers, I must take leave to say, and here once more remind them of it, That they Act, and go upon such Principles, as would oblige them to Separate from the *French Church*, and perhaps all other Protestant Churches.

As to what concerns the Communion of Lay-men in Particular, I have plainly made it appear, that scarce any Conditions are requir'd of them in the *English Church*, but what are as much insisted on in the Church of *France*, as well in the Offices of Baptism, and the Lord's Supper, as other Parts of Divine Service. If the *English Church* Challenge to her self a Power to Decree Rites and Ceremonies, requiring all her Members Peaceably to use and submit to them; the *French Church* does the same in her Councils, and Synods, making Laws about indifferent things, and obliging the People Conscientiously to Obey them. By Virtue of this Power, she Commands all Men to Pray Kneeling,

to Receive the Communion Standing, to Baptize their Children in the Church only on Sermon-Days, to give them no Heathen Names, nor the Names of Angel, Baptist, *Emanuel*, &c. To Receive the Lord's Supper in Leaven'd, and common Bread only, Consecrated by a Form, Deliver'd with a Form, and taken from the Minister's Hands only : With many other Ceremonies of the like Nature, of which I have given a Particular Account in the foregoing Treatise. Now either Men must say, That the Church of *England* uses but a Lawful Power, in Prescribing such Rites as these, and that all Men ought Peaceably to comply with her Rules, and joyn Christianly in full Communion with her ; or else that the *French* Church abuses her Power likewise, and that there is as great a Necessity to Separate from her Communion, as from the Communion of the Church of *England*. But if they cannot consent to Condemn the *French* Church, then neither, in Justice, ought they to Condemn the *English* : Since the Reasons of Communion, and Separation are the very same in both, and he that forsakes the Communion of the one, is by his Principles oblig'd to forsake the other also. When Men will take time to Consider this Impartially (as here they are call'd upon to do, and directed also in this Discourse how to make a true Judgment of the Practice of both Churches compar'd together) it may then be hop'd they will lay aside their Prejudices against the Church of *England*, and quit those Principles, which, if truly follow'd, will lead them to separate from the *French* Church, and, it may be, all the Churches of the Reformation.

I say the same, with Respect to the Teachers also : The very same Reasons and Principles that make them keep up, and Maintain Separate Meetings

ings in *England*, would oblige them to do the like in *France*, were they resolv'd to pursue the same Measures that they do here. For, Conformity, and Uniformity is no less strictly requir'd by the Rules of the *French Church*, than it is by the *English*. The same Subscriptions and Oaths, and Assent and Consent, and Vows and Covenants, and Canonical Obedience are exacted of the *French Ministers*, as are of us here, and he that will not, or cannot comply with those Conditions, can regularly be no Minister of the *French Church*. He must either be debar'd from Ent'ring into the Ministry at first, or be Censur'd, Silenc'd, and Depos'd; if after his Subscription to their Articles, Liturgy, Discipline, or Canons, he acts contrary to his Subscription, or raises any Contention about them. When he is thus Depos'd, he must Peaceably submit to the Deposition, and leave off Officiating as a Minister; not set up a Separate Meeting, and Preach (when Silenc'd) against the Will of his Superiors. The first is agreeable to the Rules both of the *French and English Church*, but Non-conformists in *England* call it Sacrilegious Desertion: And therefore they take the other Way, and set up Separate Meetings, and Preach when Silenc'd by the Law, though that be as contrary to the Rules and Discipline of the *French Church*, as it is to those of the Church of *England*. Hence it is plain; That they who set up, and maintain Separate Meetings in *England*, must, upon the same Reasons and Principles think themselves oblig'd to do the same in the *French Church* also. For it cannot now be pretended, That the Conditions of the Ministry in the *English Church* are so vastly different from the *French*, that Ministers are forc'd to set up Separate Meetings here, which they should not be

com-

compell'd to do there : Since I have shewn this Plea to be Groundless, by Examining the Particular Exceptions made against Subscription in England; and proving that the very same, if not much greater Difficulties occur in the Subscriptions of the French Church.

Nor do I see what can be urg'd farther in this Case, unless it be the Business of Re-Ordination, which some reckon so great a Charge against the Act of Uniformity ; because it obliges every Beneficiary to receive Episcopal Ordination, according to the Form, and Rites of the Church of England. But what harm there is in this, I confess, I never yet could see, and I am sure there is nothing in it contrary to the Principles or Practice of Geneva, nor perhaps, of the whole French Church. For 1. At Geneva 'tis thir common Practice, when-ever they remove a Minister from one Church to another, to give him a New and Solemn Ordination by Imposition of Hands, and Prayer. This we learn from an Epistle of the Pastors of Geneva to those of Berne, which is among Calvin's Epistles, p. 264. Where speaking of one Camperel, a Minister of Geneva, who was Translated to a Country-Parish, they say, * " He suffer'd him-
 " self to be Ordain'd there by
 " our Brother Calvin, &c. And
 " we do not think that to be a
 " Childish Pageantry, when a
 " Minister is Assign'd to any
 " Church by a Solemn Rite,
 " with Publick Invocation of the Name of God. Now if it be Lawful by the Rules of the Church of Geneva, for a Minister to receive a New Solemn Ordination, when he is Translated from one Church to another : Why cannot Men in Eng-
 land

* Passus est se ordina-
 ri illic a Fratre nostro
 Calvino. — Ludum pue-
 rilem esse non putamus,
 quum solenni Ritu ad-
 dicatur uni Ecclesie Mi-
 nister, cum publica No-
 minis Dei Invocatione.

land consent to receive a New Ordination, when the Law requires it, in order to settle themselves Regularly, in any Church? Especially when it is for the sake of Peace and Union, and to take off all manner of Doubtfulness, and Scruples from the People. I Dispute not now, whether their former Ordinations were Valid: It is certain, they are not more Valid than those of *Geneva*; nor can they themselves think them more Valid, than the Ministers of *Geneva* think theirs: Wherefore, if it be Lawful at *Geneva*; for a Minister to receive a New Ordination, because the Laws require it: I do not see what can make it Unlawful in *England* to submit to the same thing, in Compliance with the Law, when Men have no other Regular Way to settle themselves in any Cure; let their Opinion of their former Ordination be what it will, which comes not into the present Dispute. For, even supposing their former Ordination to be Valid, I shew, they may submit to a New Ordination, without Sin: And if they will be Peaceable they ought to do it, after the Example of *Geneva*, rather than set up Separate Meetings, and Preach against the Will of their Superiors, to the Disturbance of the Peace of the Church.

2. Whether the same thing be Practis'd all over *France* that is at *Geneva*, I have not yet observ'd: But this we are certain of, which is more to the Purpose, that generally the *French* Ministers who come over into *England*, are ready to Receive Episcopal Ordination, when they can have it. Which is an Argument, that they are neither Enemies to Episcopal Power and Jurisdiction it self, nor think it contrary to the Rules of their Church, or the Rules of the Gospel, to receive a New Ordination. And if those I am speaking to, will prove

to the World, that they are willing to imitate the Practice, and walk by the Rules of the *French Church*, they must imitate their Ministers in this Particular, as well as Conform in all other Points, wherein I have shew'd the Agreement of the two Churches. They are here call'd upon once more to shew their Conformity, by Imitating the Practice of the *French Church*, where it is agreeable to the Church of *England*. And sure, they that are Peaceable cannot refuse to do this, which is according to their own Rule of Reformation. To them, therefore, I Address this Discourse, not to Men who are wholly Govern'd by Interest, or Passion (on whom it is not likely to make any great Impression) but to the Reasonable and the Peaceable, who, 'tis to be hop'd, will take it into their most Serious Consideration.

My last Address, is to those Gentlemen of the *French Church*, who are Fled hither for Sanctuary, from the Heat and Fury of the late Persecution. What I have to say to them, is, That as they regard the Venerable Authority of their own National Synods, and the avow'd Principles of that Church, into which they were Baptiz'd; whose Doctrine they Profess, and by whose Discipline they are willing to be Govern'd; they should Vigorously Maintain, and Assert the Cause of the Church of *England*, against all that set up Distinct Communions, and unreasonably Divide themselves from Her. The *French Church*, it is certain, by her Principles, is no Friend to Separation: All her Sons, who may be suppos'd to understand her Principles, must needs here Joyn with me: Therefore, if there be any who Act otherwise, and either secretly, or openly Encourage Separation, or any Principles tending thereto, they must be concluded to Act as much against the true Interest

terest, and Principles of their own Church, as they do against the Church of *England*. I do not, in saying this, intend to Accuse any, but only warn them against the Force, and Subtily of a dangerous Temptation, which they may be liable to, for want of a right Apprehension of the Principles, and Constitution of their own Church, or those of the Church of *England*. For, some perhaps may think, that, because there are different Rites and Ceremonies us'd in the two Churches, that therefore their Principles are different also; or that because the Practice of Dissenters in some things comes nearer the Practice of the *French Church*, than the Practice of the Church of *England* does, that therefore the Principles of the Dissenters are the same with the *French*, and their Communion rather to be chosen than that of the Church of *England*. If any are thus per-
twaded, I must take leave to tell them, they understand not truly the Principles of their own Church, and act directly against them. For it is one grand Principle in the *French Church*, common to her with the Church of *England*, That every National Church has Power to appoint what Indifferent Rites and Ceremonies she judges Proper, and Expedient for her own Edification; and that all the Members of any such Church, are bound in Conscience, quietly and peaceably to submit to those her Orders; and that they who raise Contention about such things, and rather Separate than Comply with them, are Guilty of a Causeless Separation. 'Tis another Principle naturally flowing from the former, that Different Rites in distinct National Churches, make no Difference in the Faith, nor ought to hinder the Members of one Church from Joining in Communion with another; but that every

every one is bound to use the Rites and Ceremonies of that Church with which he Communicates, though they be different from his own. A *French-Man* is bound to Receive the Communion Kneeling in the *English Church*, and an *English-Man* to Receive it Standing in the *French Church*, because these are the Laws, and Customs of each Communion. Thirdly, It is a farther Principle of the *French Church*, that they who Separate Causelessly from their own Church, are not to be Encourag'd in their Separation by the Members of any other Church, nor to be receiv'd into their Communion, till they have made Satisfaction to their own Church. Now supposing all this to be true, it is Impossible for any, who are true Members of the *French Church*, whilst they keep to their own Principles, and act by their own Rules, either to Condemn the Ceremonies of the *English Church*, or give any Countenance to the present Separation. For, though some of our Rites may differ from theirs, yet we are agreed in these Common Principles, which Justify each other's Rites, and prove it Lawful, yea necessary, to Comply with the Customs of either Church, when we Communicate with them: And they who Separate from either Church upon the account of such things, are Justly Condemn'd by the Principles of both. So that the Practice of our Dissenters stands Condemn'd by the Principles of the *French Church*, even in those things in which they pretend to Imitate her Practice: Because they act against those common Principles of Union, which oblige all Men to comply with the receiv'd Laws and Customs of their own Church, and not contend about Foreign Rites, to cause Divisions, and needless Separation.

When these things are truly Weigh'd, and Consider'd by those of the *French* Communion, they cannot but in Justice to their own Principles, disclaim both the Principles, and Practices of Dissenters, and heartily Espouse the Cause of the Church of *England* against the present Separation. If any do not, it is either because they understand not their own Principles, or else act upon Particular Interest, against the common Interest, and Principles of their Church ; for which they are liable to be Censur'd by their own Discipline, and Canons, and much more by their National Synods, if ever it should please God to restore them to the free Use and Exercise of their Religion in their Native Soil again. There is this great Reason to engage them to Joyn heartily in Communion with the Church of *England*, whilst they Sojourn here ; because in so doing, they keep steady to their own Principles, observe their own Discipline, and act by the Rules of their National Synods, which teach them to comply with the Laws of the National Church, where-ever they dwell, and more especially the Laws of the *English* Church, for which their Synods Profess a most Profound, and deep Veneration. By this means, they will do Honour to their own Church, and Vindicate both her, and their own Reputation : They will do great Service, both to the Church of *England*, and Dissenters, and themselves at once, by being happy Instruments of Composing our most unhappy Differences, and Convincing those of the adverse Party, that their Separation is not grounded upon any Principles, or Parallel Practices of the *French* Church. To be thus Instrumental in doing good, only by being true to their own Principles and Profession, as 'tis a just Debt they owe to Religion, and their Mother-Church, so it cannot

not want its Reward : Since it is no less Glorious, and Meritorious an Act, to lend an helping Hand towards Ending a Schism in God's Church, than it is to confess his Truth in time of Persecution. Thus they may close, and unite both safely, and Honourably, with the Church of *England*, upon their own Principles, and never find Cause to Repent of being Just and True to their own Rules, whether they continue here, or be restor'd, by God's Blessing, to the Land of their Nativity again.

Whereas, on the contrary, if they unite with Dissenters of any Denomination, they must do it upon such Principles as directly Contradict their own ; Principles that are neither Safe, nor Honourable, nor lasting ; that tend as much to Destroy the Constitution, and well-being of the *French* Church, as of the Church of *England*. If they close with the Independents, or give any Countenance to that Way, they are already Condemn'd by one of their own National Synods,* which declares against the Independent Principles, as utterly Pernicious, and Destructive of all Order and Peace, both in Church and State. If they Unite with the Presbyterians, they must no longer Maintain the Principles of the *French* Church, which both allows the *English* Diocesan Episcopacy, as Consonant to the Word of God, and Condemns all manner of Separation from the *English* Church (whether upon the account of Episcopacy, or any other Reason) as utterly Sinful, and Unlawful. These Principles cannot possibly consist with the present Principles, and Practices of the *English* Presbyterians, who labour for the Extirpation of Episcopacy, as a thing Repugnant to the Word of God, and offer many other Pleas

* Synod of Charenton, 1644. cited Book 1. c. 1.

to Justify Separation. So that, as all the Members of the *French Church* regard their own Principles, and Reverence the Authority of their National Synods, and tender the Welfare of their own Constitution, they are oblig'd in Honour, Interest, and Conscience, to Distinguish themselves upon this Occasion, and shew their Dislike of the present Separation. Otherwise, those very Synods, which now they Esteem their Glory, will only remain lasting Monuments of their Reproach; as Authentick Records, and Bodies of good Laws are but Registers of Men's Disgrace, when they Confute their Principles by their Practice. I hope there are no *French* Confessors in *England*, but will take Care to avoid this Censure, and have both the Honesty, and Courage to own their Principles here, as they have done elsewhere upon other Occasions, in the severest Times of Persecution. And then, if ever it shall please God to Restore them to their Ancient Rights and Privileges, they may return triumphant without Blemish, or Reproach; having neither Deny'd their Faith, nor Deserted their Principles, nor Cancell'd their Discipline, nor open'd a Way, by a bad Example, for others in like manner to break in upon their Establishment, and Destroy the Union of their Churches; which it has been the Wisdom of their National Synods, with so great Care, to Maintain, and Preserve. They might then also return with Episcopal Dignity, if they Pleas'd, more strictly United to us; and that perhaps might make Way for a more General Union of all Christians; which if it could be once accomplish'd, as one of their Synods † Words it, "We should then be more Consider-

† *Synod of Tonneins, 1614. Cap. 18. Art. 31.*

“able, and Ministers might Preach with more
“Authority, and greater Success than ever. I
Pray God Prosper all Honest Designs that are
us’d to Promote so Glorious an End, and give e-
very Man Grace to follow after the things which
make for Peace, and things wherewith one may
Edify another.

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